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Dr. L. P.

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Vol 17

1916-17

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The Temple Artisan

JUNE, 1916

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Mysticism and Social Science

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THE TEMPLE

PRIMARILY, The Temple is a cosmic organic centre, the constituent parts of which are the units of collective humanity.

Coincident with the original impulse, the first emanation from the Central Spiritual Sun—the Universal Heart—came into manifestation, the Father-Mother-Son, the triangular corner stone of The Temple, upon which is rising, age by age, a geometrically perfect edifice. The cap stones to the pillars of the porch, and the outer walls are now being laid, preliminary to the work of the roof-builders—the humanity of the sixth great root-race.

The place of each stone is determined by the law of selection, and the same law determines the different Degrees and Orders which lead to and from the great Stone of Sacrifice which rests upon the pavement of the Central Square.

The development of outer conditions, planes and personalities must keep pace with and correspond to the development of the interior man, or evolutionary force would be diverted from its proper channels.

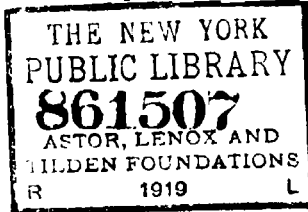
When the Craftsman or Apprentice to any Degree has finished his *term* of service, and has mastered all the details of the work, he is "recognized" by the Master Builder, and raised to a higher Degree, although he may never be conscious of the presence of that Master, until his apprenticeship is completed, and he in turn becomes a Master of a lower Degree.

The organization of The Temple, the members of which belong by evolutionary right to a certain Degree of Cosmic Life, which Degree is subdivided into seven Orders, is the continuation and expansion of the work of the Masters revived in this country a quarter of a century ago by certain *chelas* or disciples.

To the efforts of the Masters is due the impulse which has caused the great advance in scientific, philosophical and social endeavor; for they are the guardians of Ancient Wisdom and Knowledge, in which lies the root of all progress; and the work of The Temple is to cultivate and embody the highest principles of all such endeavor in one stupendous living organic whole.

It is a common belief that the fires on the altars of the Ancient Temples have been permitted to die out: but "those who know" say this is not true; that they are but hidden from the view of the masses, awaiting the time when the veil of ignorance and corruption hanging before the hearts of the humanity of this transitory period, shall be rent asunder, and the light of the ages become manifest to all. The time is comparatively close at hand when the doors of "The Temple of the Mysteries" shall once more swing outward. The Site of that once wonderful structure has been rediscovered, and when the Lord, the Saviour, the Elder Brother of the human race once more reappears to claim his own, He will find a place prepared for him by those who, having heard this call, "Come over and help us," have faithfully responded, and have taken up their share of the burden of responsibility. Are you of that number?

Address THE TEMPLE, HALEYON, California.



The Temple Artisan

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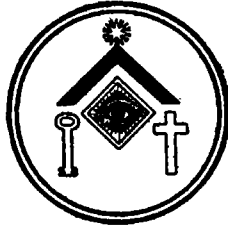
The Temple Artisan

Vol. XVII.

JUNE, 1916

No. 1

Behold, I give



unto thee a key.

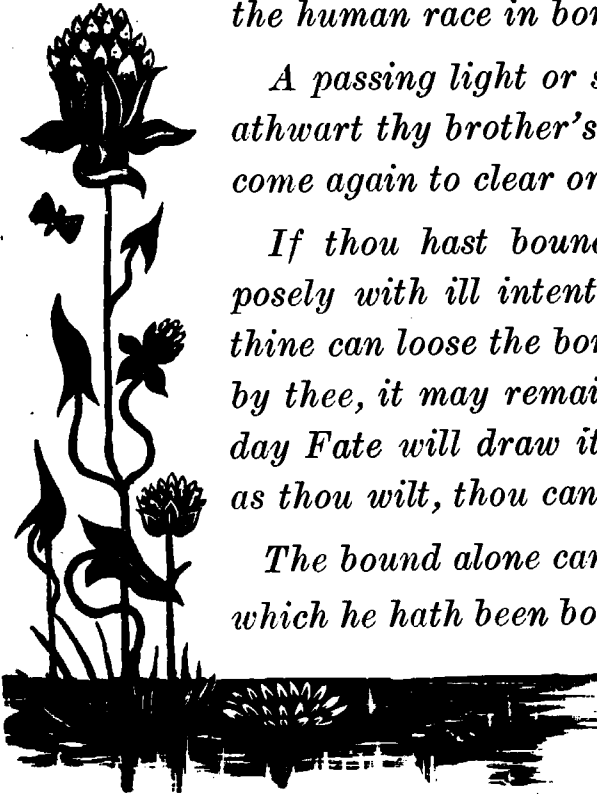
THY BONDS.

Thinkest thou to forge a chain to bind thy brother's life to thine and yet go free of any act of his? Every act of man, with good or ill intent, doth form a link in the long chain of consequence which binds the human race in bonds of time.

A passing light or shadow cast by thee athwart thy brother's vision will one day come again to clear or cloud thy vision.

If thou hast bound thy brother purposely with ill intent, no further act of thine can loose the bond. Unseen, unfelt by thee, it may remain for long, but one day Fate will draw it taut, and struggle as thou wilt, thou canst not loose thyself.

The bound alone can break the bond by which he hath been bound.



THE CALL OF SPRING.

'Tis springtime in the city
 And the florists' shops display
 A wealth of bloom that 'minds me
 Of the old home far away.
 And I long to see the bluebird,
 Hear the meadow lark's sweet trill,
 The robins in the orchard
 Where blooms the daffodil.

"The call o' the wild" is on me,
 I feel its mystic spell;
 My heart is out in the mountains
 'Mongst scenes I love so well.
 'Midst all this ceaseless bustle
 And the chatter of the street
 I hear the aspens rustle
 And scent the wild rose sweet.

Out there in the glorious sunshine,
 Up where the breezes blow,
 A beckoning hand compels me,
 Compels, and I must go!
 Up in the pure of the mountains,
 Out under God's great dome,
 One feels in touch with the Cosmos,
 The ego's boundless home.

—R. W. NORTHEY.

Spokane, Wash.

THE HIGHER LOVE.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLIV.

Ah! you husbands and wives of this restless, psychic-mad century, this era wherein all things are rapidly disintegrating and reforming, when there can be no stability, no balance, no point of equilibrium in religious, social, political or family life unless it be created and maintained by stern endurance, divine patience and above all by clinging as to a life-line to a sense of duty, for the sake of the undeveloped and the unborn children who must suffer unspeakably if their parents yield to the action of the disruptive forces now sweeping through every phase and differentiated condition of the earth sphere! Who is to speak with sufficient power?

Where are words to be found so pregnant with pleading and authority as to compel your attention and sink deep enough into your souls to arouse the latent strength and purpose so necessary for your own salvation and that of the race to which you belong.

Modern methods of education have left the majority of you men with one absorbing ambition for some one purpose which will end in one of two ways—exhausted vitality, shattered nerves with all their concomitant effects in the way of impatience, selfish indulgence, and indifference,—everything which does not tend toward relief from pain and ennui, or phlegmatic, self satisfied, stupid fac-similes of herbaceous animals; and have left even more of the women restless, physically unfit for the marital relations, psychically sensitive, intensely idealistic, impractical, full of longings for the realization of ideals, and as a rule both men and women ignorant of or selfishly indifferent to the crying needs of each other; unable to sense and respond to the cry each soul is making to the other for help and sustenance, for understanding and sympathy.

No third person can aid in establishing harmony between the man and woman who has reached such a stage of dissatisfaction for they would not accept the offices of such an one. their own self-esteem or their idealistic illusions would have thrown such a glamour over their mentality it would seem to degrade them to listen to and profit from the experience of another. Therefore they are thrown back upon their own soul's integrity for the power to stand still when the waves of discontent, disappointment, ungratified passion and longing race over their personalities, unless they have been wise enough to cherish with never ceasing care and thoughtfulness the spark of true love which united them in the beginning of their married life,—to look upon that love as a priceless jewel which could be injured by rough handling by either one and which required a setting of little mutual attentions, constant reminders of its existence and fragile nature, frequent cleansings with the pure water of spiritual communings.

Ah! ye men and women, what else in all the wide universe save the unselfish devoted love of wife or husband can give you strength to face the terrible reality that to live as mortal is to suffer continuously; to suffer in joy as to suffer in pain—constant unremitting suffering. Not even in sleep, the twin of death, to find entire surcease, save in such hours of utter negation as are those which literally blot out life, for the time being, for such is the law of mortal life, and no man may successfully appeal from its judgments.

Not until man has triumphed over mortal life by means of the flames fanned into burning from that one spark which is transferred to the hearts of man and woman from the Heart of God, in the hour of union, can give final release from suffering, for love alone can fulfil the law, love founded on mutual respect, and grounded in mutual forbearance.

It is passing strange that so many among the masses of mankind fail to see that it is never by the exercise of force, or broken law that the new life-currents are set in motion.

All unwittingly, too often both men and women yield to the absorbing cares and duties of daily life, and are either too tired or indifferent, or take too much for granted, and treat each other as they are prone to treat those of their own sex, forgetful of the fact that the establishment of the marital relationship between a man and woman has brought to fruition a germ in the soul of each which is dormant in the usual single man and woman,—a co-relation which transcends the physical plane and operates on the plane of soul, and therefor must be taken into consideration if the angel Harmony is to appear and be permanently established in the home life.

The man must recognize these facts and not permit material conditions and circumstances to kill out in him the feminine qualities which would enable him to understand the nature of the woman he has married, and so be capable of giving her of the nourishment her soul craves from him in order to live and grow.

The woman must recognize the fact that it is equally necessary for her to cultivate the masculine qualities of the soul, and so be able to comprehend the character of the struggle for material supremacy which is implanted in the masculine aspect of life; otherwise it will be impossible for her to understand the effect of that struggle on the finer parts of the nature of the man she has married, and so help him to balance the two sides of his nature so far as she is able.

Nine-tenths of the grave differences which occur between normal married people arise from utter ignorance of the nature of the fundamental differences in the masculine and feminine sexes. When but little effort is made toward dispelling such ignorance there seems but little hope of reaching a common basis of understanding, except in those instances where true marriage has taken place.


The woman agonizes over or cries out for constant exhibitions of the finer qualities of her ideal man, the qualities which she has had good reason to believe were a part of the nature of the man

she was marrying. The man cries out or smothers the cry for an understanding on the part of the woman of the causes back of his inability to respond to the demands made on those finer parts of his nature at such times as are those when his energies are turned in the direction of some—to him—necessary material struggle.

If the woman's happiness depends alone upon constant outer manifestations of affection, and of interest in her pursuits, and the man's happiness depends upon an intelligent understanding of his limitations and difficulties, there is no possible hope for a termination of their marital woes. Both parties must be brought to the consideration and adoption of a code of mutual forbearance, and a mutual respect for the rights and privileges of each other before a common ground of understanding can be formed.

Of course you will understand, I am not now considering those sad cases where one or both have lost all regard and respect for the laws of God and man, and the life of one has become a hell because of the acts of the other, and both are therefor drifting onto the rocks of life. I am only pointing out some of the causes which have wrecked so many lives that might have been passed in circumstances which would have paid up some bad karma and enabled those so situated to find the complementary parts of themselves in another life cycle with much more ease than would have been possible with a mass of more recently made evil karma.

As long as either man or woman is wedded to the idea that personal happiness on the physical plane is the end and aim of life instead of the fulfillment of duty, all chance of happiness will fly away like a bird on the wing; while the fulfillment of duty will at least bring peace to the soul and a possible recognition of the reality of the ideal toward which they are striving, but which may not yet exist on this plane.

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Third Sloka (*continued*)

"Thou, Great Brother, may finish the fifth stride but when thou shalt rest from thy labor and again shalt lift thy foot for the sixth, lo, thou shalt be alone."

The fifth stride of Fohat means the fifth cycle or division of time in any great age. In this instance it means the fifth division

or cycle of the fourth Root Race. The gods—the creative powers—are here indicated as thwarting the will of Fohat and threatening the latter with loss of power, by leaving Him alone. It is evident the close of a great age was approaching when a long pralaya (period of rest) would follow, a pralaya when even great evolutionary forces would be indrawn or much lessened. Such a pralaya only occurs after many million years of manifestation. To lift the foot of Fohat means to start or increase the power of the creative Will, and thereby to set in motion the evolutionary forces for creating conditions for manifesting either a new world or a new race, according to whether the passing pralaya has been cosmic or merely racial. A racial pralaya is here indicated. When the foot of Fohat was lifted “again” it would be to usher in a new race, the sixth sub-race of the fourth Root Race.

The prediction, “Thou shalt be alone ere falleth thy foot on the sixth stride,” refers to the closing period of the sixth sub-race of the fourth Root Race. The falling of the foot of Fohat typifies the approach of a period of pralaya for the race in manifestation in any cycle or age of time. The “foot of Fohat” has completely fallen with the death of every individual, to whatever degree the line of the individual Ego’s incarnations is complete; for it is the human *will* of the latter that is inhibited by the “falling foot.”

The nearer the line of incarnations is complete, the closer becomes identification of the Ego with the divine powers of the universe; and with the complete falling of the foot of Fohat, at the end of a great age, the absorption of all manifested life into Atma—the Divine Father-Mother, would have taken place. Fohat would then be alone for it would be absorbed into the Divine, the one Will.

With the fall of the foot in shorter ages and the destruction of a sub-race, or even in the completion of a line of incarnation by a single Ego, Fohat would be alone, so far as it could be affected by that one manifestation. Not alone as in the first instance, but alone as long as the devachanic condition (heavenly rest) of that race or the lower principles of the Ego continued.

It is necessary to keep in mind the fact of the penetration and interpenetration of all states and conditions of life. With the disintegration of any mass of matter and the resolving of its constituents, first into the elements, then into the ether, thence into the akasha, Fohat—the creative energy of Will—is left “alone” in that field of action, for it is the highest form of spiritual energy and is as eternal as is the Godhead.

B. S.

The Temple Artisan

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EDITORIAL MIRROR.

With this issue THE TEMPLE ARTISAN celebrates its seventeenth anniversary.



For sixteen years past, the faithful ARTISAN has gone on with its building of the true Temple in the minds and hearts of the people, that later when the time is ripe the outer edifice may be built wherein the Great Teachers may meet their disciples face to face.



The Temple work of the sixteen years past has been foundation work, the work that is rough and often seems crude until all the foundation lines are laid. This work is digging in the soil, preparing the ground, removing rubbish, laying the lines of force and matter on which the edifice may be built solidly.



When in 1898 the Masters back of the Temple appeared and called together the few whom he had chosen to be the nucleus around which to form an organism through which they could work, he said, in effect, "We have been connecting up lines of force laid during the past centuries and co-ordinating them with our present effort for advancing the conditions of humanity.



Some of those efforts of the past centuries from a narrow viewpoint would be called failures, but from the larger viewpoint are lines of moral force on which future building and connections could be made.



The lines of force are definite and so to speak material, though tangible only on inner planes. They are graven deep into the collective vital mental aura of the humanity of this planet and have a definite rate of vibration in that inner magnetic matrix analogous

to a fresh stream of blood or vital fluid coursing through any organism.



It is the function of some of the Adepts and Master to freshen up so to speak and keep intact these lines of Lodge energy until such times as they may be used with power and effect for some great work. Such a cycle began at the initiation of the Temple movement on this plane in November, 1898.



THE TEMPLE ARTISAN has been the mouthpiece for this movement, and though but a "still small voice" in the wilderness of a world of selfishness, it has persistently and consistently pointed to the fact that now was the time when the way must be prepared for the Light that is to come, and usher in a true Brotherhood of Man on earth without distinctions.

W. H. D.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XXVII.

Functions of the Green Ray (Continued).

Green and red are complementary colors and are always found intimately related and associated in every field of consciousness. Wherever form and intelligence manifest these two rays of consciousness are present.

Red is the PRINCIPLE OF FORM—THE KAMA RUPA, because it is the principle of desire and passions. Without desire and passion, there could be no form either on the spiritual, mental or material plane. Desire sets Will into action which moulds forms out of the Universal Akasa, and birth even on the physical plane is only a reiteration of this ancient process working almost automatically in perpetuating the various species of the different kingdoms of nature. A desireless being would be a nonentity, an impossibility, on any plane.

Once any form (Red Essence) is created it immediately establishes a *polar connection* with the YELLOW RAY OF CONSCIOUSNESS which is the Buddhic principle of Light and Wisdom. This Yellow Ray is a Universal Ray and when correlated with, brings Cosmic consciousness, and a positive realization and identification with the All. But the Red Ray of FORM cannot contact this Yellow Ray of NO-FORM without an intermediary. As each FORM is

brought into being it is given at once its Blue Aura by the Synthetic Auric Hierarchical Ray. This Aura contains the essence of the being created. A blending of some of the Blue of the aura and Yellow of the Universal Yellow rays give origin to the Green Ray of principle, which at once ensouls the form created, and this green ensouling principle is the PRINCIPLE OF PURE INTELLIGENCE. Working through and by means of, and finally absorbed by this Green Ray, the Red Form principle attains CONSCIOUS UNITY with its polar opposite the Yellow or Buddhist principle or Hierarchy and so Form LOSES ITS LIMITATION as it is merged in the Yellow, and the *limited* and *finite* attain the ILLIMITABLE and INFINITE—which is oneness with All—with God. The personal thus is merged in the Higher Self.

Red and Green are interchangeable. The Green, being compounded of the Blue and Yellow, is the guide which leads the Red to its Higher Self, the Universal Self or Deific consciousness. The Yellow and Blue are the Father-Mother of the Green, or in other words, the blending of the Auric Blue consciousness with the Yellow Ray of Wisdom brings forth a child—PURE INTELLIGENCE, which animates every form of matter in the cosmos. HENCE INTELLIGENCE IS EVERYWHERE AND IN EVERYTHING, ANIMATE AND INANIMATE. Natural philosophy gives us the following classifications of the primary and complementary colors which will be useful later on—showing which ray absorbs the other:

Primary	Violet	Complementary
(1) Red		Green
(2) Orange		Blue
(3) Yellow		Indigo
	Violet	

In the Kama Rupa or Red Form principle of man, are incarnated all the lower animal forces and qualities. Interiorly all manner of beasts are incarnated in man literally through the evolution of this principle in aeons past. Stored up in this principle are the hereditary instincts of all the kingdoms the Monad or Incarnating Ego has passed through since it started out a spark differentiated from the Infinite. Small wonder is it then that man can become a monster, a brute, when the control of the Yellow, Indigo and Blue hierarchy no longer control him. Through the Green Hierarchy, however, the child of the two high principles, Yellow and Blue, Forms—built by the Red force of desire and passion, are finally redeemed, brought back to the Universal Father-Mother.

The brute, the pure animal soul, has become an angel of Love, Wisdom and Power. Because man has evolved through all the animal stages and has stored up in his rupic bodies all animal instincts, desires and passion, God gives him dominion over all animals in the field of his consciousness, through the power of Higher Self, the Blue and Yellow, working through the Green or mental ray.

W. H. D.

SOCIAL SCIENCE.

THE WAR'S RESULTS.

Twenty-five years from now there may very well be a slogan extant, "Thank God for the War!"

Once the war is over Europe will quickly heal. The scars of war soon become obliterated; trenches are covered, battlefields are plowed over, houses rebuilt, and even the wounded men seem to disappear from the streets. As for the money—a tax on inheritances that really taxes will retire every debt in one generation.

But think of that picture entitled "Am I My Brother's Keeper?" that has been refused a place in a New York art gallery recently. It represents something far more horrifying than war, and more ruinous to the bodies and souls of nations. It represents a bench in one of the London parks on a wet night. In full sight of a glittering palace are seated half a dozen wretches with a night in the rain staring them in the face, and among them is a woman with a baby at her breast. This is much worse than war.

The war will awaken the peace conscience. Men and women will not endure in peace things which proved themselves unnecessary in war. There are no unemployed sleeping on park benches now. No women starve; no babies die of cold; no barefoot children in London streets. And the people will ask, "Why should we sleep in the rain in peace when we had warm beds during the war?"

The war damages millions of men for many years. But a very slight economic advantage to the community, that is to the workers of a nation, will render life more joyous, more hopeful, nobler and better for hundreds of millions of men, women and children for ages. This war will definitely kill maybe five million men. It will injure a certain definite number and thereby shorten their lives. But who can calculate the exuberance and joy of young men who know that there is always an opening for them into life; who can

figure out the happiness of a hundred million European young women who will know that there is a place for them in the economic field and that there is a husband also for each—a man who by reasonable useful work can give her a reasonable beautiful home?

Such things have never been in Europe, but they will be after this war, and at any price they are cheap. A million men die—not to defeat the enemy, but in the letting out of their blood to let in the light on their own countrymen. This shedding of blood is always sacrificial, and we are still in the dispensation of individualism and sacrifice. The sacrifice of the trenches today will make the man of tomorrow a being of poise, worth, and *dignity*. Today life is cheap, much cheaper in peace than in war. It has no poise, no dignity. The millionaire is an egoist; the workman a thing. Tomorrow the great sacrifice will bring them both to their senses and present them both with the crown of manhood. Then shall we say: "Thank God for the War!"

SIDNEY N. HILLYARD.

CHILDREN'S DEPARTMENT

Temple Builders—No. 135

QUESTIONS AND ANSWERS.

PART I.

1. Who are the Temple Builders?
 - A. The Children's Department of the Temple of the People.
2. What is the Temple of the People?
 - A. An organization working to establish brotherhood among all people.
3. How does it do this?
 - A. By teaching the Unity of all life through religion, science, business and social relationships.
4. How does religion teach the unity of all life?
 - A. The principles upon which all great religions are founded are the same. They differ only in form. All teach the law of love and kindness. A spark of God is in every person, all creatures. It is all, one life, as the branches are part of one tree.
5. How does science teach the unity of all life?
 - A. Science proves how all nature works together for the good of the whole. Plants require earth, air, rain and sunshine to live.

The plants furnish oxygen for men to breathe and men and animals breathe out carbonic acid gas for the plants. Flowers, birds and insects are dependent upon one another also.

6. How is the unity of all life shown in business and social relationships?

A. No one can engage in business with himself alone. All are dependent upon one another. The same is true in social life. We need to exchange thoughts and pleasures to be well and happy.

7. Why should we be Temple Builders?

A. It is always helpful to work with others when we are trying to do something for many people. It is also necessary to work with system and order. This is what the Temple Builders are doing. It encourages them and helps them do better work to have others unite with them.

8. Why are they called Temple Builders?

A. Because they are building Temples of their lives by doing helpful things for others, and by keeping the sunshine of love and truth in their hearts and minds.

9. How do the Builders help others?

A. By making their own lives true and bright so others may see their example.

By doing helpful deeds for those nearest to them in their daily lives.

By gathering together regularly and learning the lessons of nature.

By sending these lessons to as many as they can.

By study and work in all ways possible to them, especially in music; and by associating with all people who are trying to do some useful work.

10. Are Temple Builders members of the Temple of the People?

A. Not unless they wish to be. They have to apply for membership in the Temple, and state their willingness to work in harmony with it.

11. Is the Temple of the People a church?

A. It is a church for all people. It has no particular belief like the churches. It studies the truth in all religions of all times, and shows how the same truths can be found in science also.

12. What are some of the truths it teaches?

A. The Law of Evolution, Cycles, the Saviours of the World, Resurrection, Reincarnation, The Trinity of Life, Karma, Masters, the important principles of all the sacred writings.

NOTICE.

Members of the Temple of the People who have reached or passed their first year of membership in that body are entitled to apply for admission to The Order of the 36,—the first Esoteric Order of the Temple. This is a very important step and cannot be too earnestly considered by those who have entered "The Path" with determination to proceed to the end.

All correspondence concerning this Order should be addressed to Francia A. La Due, Guardian in Chief.

TEMPLE ACTIVITIES AND NOTICES.

J. O. Varian is visiting the Palo Alto Centre and will also contact San Francisco and Oakland in the interests of the Temple work.

* * * *

Miss Irene Oviatt of Santa Barbara spent a few days at the Centre during the past month.

* * * *

The classes in Occult Mathematics, Music and Mysticism, and Biological Chemistry function regularly. Original work is delegated to members as much as possible as the courses go on. Several members are testing the reactions of plants and vegetables with the object of determining how the colors of blossoms may be influenced by acid, alkaline, or neutral reactions.

* * * *

The rights for a German edition of "From the Mountain Top" has been given to the *Theosophische Kultur Verlag* of Leipsic, Germany. Blumengasse 12. The book has been translated and is ready for printing. Advance orders are solicited in a printed prospectus recently issued. The price is 6 marks (\$1.50). The book will be printed and bound as befits the high character of the contents. Sufficient participation will make it possible for the book to appear a few weeks before next Christmas. Those desir-

ing in this country to order a copy of this German edition can send direct to address above given or may order through the Halcyon Book Concern.

* * * *

Books recommended: On Astrology, "Astrosophia," by John Hazelrigg, price \$1.00 postpaid. On Devotion, "Meditation," by Herman Rudolph, translated from the German, price \$1.00 postpaid. Order from Halcyon Book Concern, Halcyon, California.

* * * *

Temple Builders' Lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

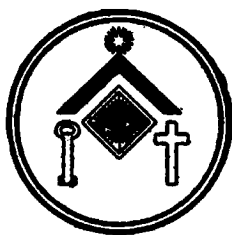
The Temple Artisan

Vol. XVII.

JULY, 1916

No. 2

Behold, I give



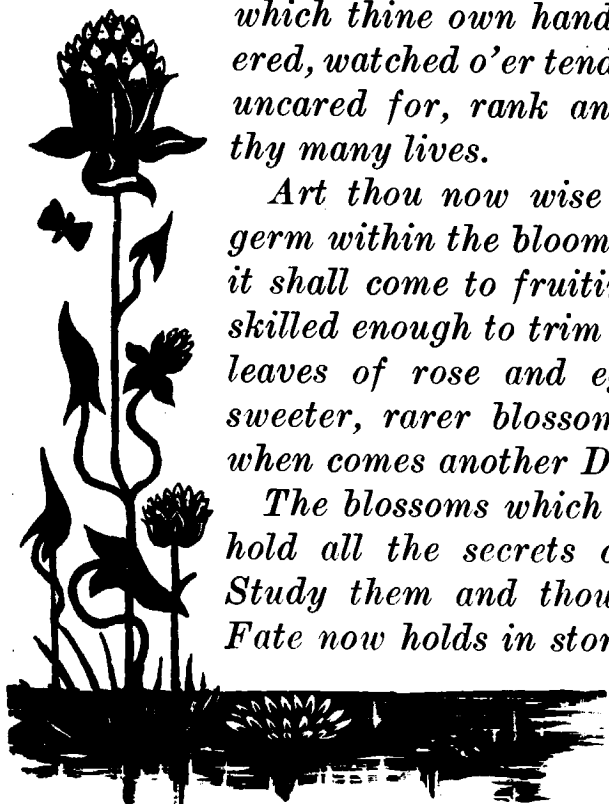
unto thee a key.

THE FUTURE

Wouldst thou now know what Fate doth hold in store for thee, for thee, the child of ages past? Then open wide the windows of thy Soul which lead upon the backward track,—the track which thou hast trod where grow the plants now blossoming which thine own hands have seeded, watered, watched o'er tenderly, or left to grow uncared for, rank and wild, throughout thy many lives.

Art thou now wise enough to kill the germ within the bloom of poison vine e'er it shall come to fruiting? Art thou now skilled enough to trim the dead and dying leaves of rose and eglantine that so a sweeter, rarer blossom meets thine eyes when comes another Day?

The blossoms which now meet thy gaze hold all the secrets of thy future life. Study them and thou shalt know what Fate now holds in store for thee.



FROM THE MOUNTAIN TOP.

IN THE FLAMES.

I, even I, your Lord and Master, say to you, to you a fore-sworn coward; to you, a victim of your self-indulgence; you, who will not listen to the sound of my voice; you, who refuse to heed the portents of earth, sea and sky; you, who turn away in mockery of my plea to cease your wilful slaughter of your kind; you, who barter wife or daughter for a fist of gold: Lo! I come to shake you from your lethargy, your mockery and your lust!

With mine own hand will I shake the earth on which you stand until it vomit stones and fire! Lo, I will tear you from the battle ground and brothel, and will scatter you as seed is scattered o'er the earth! I will make you to lie down in torment and to rise again in craven fear! From out your arms will I pluck your little ones and give them to the Heathen for their slaves!

Lo, I will do these things to you to SAVE you from the penalties which you have wrought.

In denial and contempt of Law and Order, you have lit the torch to fire your funeral pyre, and I must lay me down beside you in the flames, for you are MINE, and in the making, I have mixed my blood with thine.

Not forever will your God be mocked; not for many days will Heavenly hands reach out for you!



MOTION AND VIBRATION.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLV.

In these latter days when the devotees of the commonly termed exact sciences have reached their maximum point of investigation in those fields which supply visible and tangible substance for their operations there is arising another class of investigators who, while they are perfectly willing to accept the findings of earlier scientists so far as they appeal to reason and to the five senses, are unwilling to rest there. The sixth sense now in process of evolution has already given unmistakable evidence of one or more fields of investigation hitherto only suspected or accepted as mere hypothesis.

The discovery of several elements previously unknown to humanity as a whole (but long known to the Initiates of the Great White Lodge under other terms than those which have been ac-

cepted by the latter day scientist) has been the means of unlocking several doors leading to the solution of some of life's mysteries, and investigation in those particular fields has led to the final acceptance of the statements of the said Initiates by some of the last-mentioned class of investigators; among the last-mentioned are devotees of the ancient alchemists.

The newer fields touch very closely the finer forces of nature before which the man of five senses only, finds himself at bay.

Intuition and co-ordination, two of the qualities of the sixth sense, may leap over the bars set up by the five lower senses and seize upon some point of demarkation between spirit and matter; but only the seventh sense, the synthetic sense, can pass that point on the upward arc and enter the spiritual realms. And it is because the higher degrees of said Initiates have evolved that synthetic sense that they are able to give utterance to statements of absolute truth and verity regarding the spiritual realms. When one of these great Masters of men and things state unequivocally that all manifest life, all life in form, is the result of motion and vibration it naturally follows that those who can accept that statement desire to know somewhat of the nature of that which is set in motion and vibration and the fundamental cause of the same.

The average occultist will tell you to go to the Secret Doctrine or some similar work for such knowledge, but while that knowledge is indispensable at one stage of your effort, I tell you to first use whatever rudiments of the sixth sense you have already evolved to seek for the keynote of that motion which binds you inseparably to conscious Deity; that note is the Christos—the Christ—who sounds that note in your soul lest you become lost in a maze of perplexing mental generalities from which there is no exit.

But first consider the statement that that which is set in motion and vibration is the robe of the Christos—the Christ—in you, in me, in every living thing and creature, yet Who reigns supreme over all things, the Christ Who weaves a robe for Himself out of that vital force the ancients termed the Akasha—the Archæus. In the first chapter of St. John you will find a verification of the first of the above statements: "In the beginning was the Word, and the Word was with God, and the word was God. The same was in the beginning with God. All things were made by Him; and without Him was not any thing made that was made." The Word—the first-born Son of God, the Absolute—is the Christos. That which we feebly express by the words, "the noumenon of electricity," that great mystery of science, is the

Word, (in occult philosophy, Fohat), the Christos, the power and potency of all the energy and force in manifestation; and when that which is motion, per se, starts into vibration the point of demarkation between spirit and matter has been reached. The Christos then commences to build a form for its manifestation, the form of the Heavenly Man, the pattern for humanity,—and builds it by means of vibration; and the form of the Heavenly Man is the seat of vibration—the Central Sun.

Every form and grade of matter is created by some one mode or rate of vibration, and each responds to a definite note or key, both from above and below. A Master of one of the high degrees of life holds within himself the power to change the course of any vibrating wave within a definite circle or sphere of operations. He has within himself the tuning-fork, to use a figurative term, by which he can find the key to the vibration of sound, light, heat and electricity. That tuning-fork would correspond somewhat to the sender and receiver of a wireless instrument, although the latter is limited far beyond that of the human tuning-fork when it is perfected. If a wireless instrument were complete an operator could change the direction of heat waves by interfering with vibration within a definite area. He could bend the waves from a transverse to a straight or horizontal direction, and so freeze solid every live thing within that area. He could do the same to the light waves, and no ray of light could penetrate the darkness of that area. He could change the course of electrical waves, and no sound could penetrate that radius. He could increase the power, and all live creatures therein would be instantly electrocuted; and were he possessed of the power to change the course or stop the vibration of all four of these life destroying and building energies—sons of Fohat—he could blot out all manifestation of life as far as life on the physical plane is concerned within a certain area of the earth, and he could do all this by manipulating a few keys tuned to the keys of the vibratory waves of ether and air.

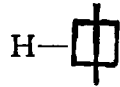
When man once comes to a realization of these great truths his “likeness to God” becomes evident to his consciousness.

Even now he is unconsciously using the power of the before mentioned human tuning-fork within the area of his own aura to some degree. Every conscious act of good or ill intent is changing the course of some vibratory wave and so creating, changing or disintegrating some form of substance within that auric sphere—the akashic robe of the Christ—the Christ Who will be the informing consciousness of the Nirmanakaya body when the

Ego, the real you, wins that body through its long travail. Think for a moment what such a destiny for man must mean, when in your hours of despondency, of disgust and discouragement you view the evidences of evil in yourself and others and forget the evidences of power to reverse that evil.

If even the faintest approach to realization comes over you in those moments you will never again say life is not worth living.

NOTE—Intuition, Co-ordination, Imagination, Compassion, Volition, Apperception, are the qualities of the sixth sense.



THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Third Sloka (*continued*)

"They whom thou now decriest shall be the gods ere falleth thy foot on the Sixth stride, and thou shalt not raise that foot again, for the circle of flame will open for thee and thy line of life be cut in twain."

Preceding commentaries have given considerable data relating to the nature and power of Fohat and its Seven Sons—divisions; Motion, Light, Sound, Heat, Cohesion, Electricity and Magnetism.

It was their power over these natural forces that made the more evolved units of the race capable of coping with the elementals and made possible the fulfillment of the prophecy of those higher elemental beings, "the gods of the overworld and the underworld;" for having attained to such power over the elemental forces, the units of the race in question, would indeed "have become as the gods" "knowing good and evil," as Jehovah is quoted as saying to Adam and Eve. To actually KNOW any one of the Sons of Fohat—Sound, for instance, would be to have attained to knowledge and power over the great creative forces of the universe, and consequently to knowledge of the positive and negative aspects,—the good and evil aspects, of those creative forces. According to the Secret Doctrine the humanity of the period in question had attained to such knowledge and power. In a figurative sense the foot of Fohat was lifted on high—at this time. It had not yet fallen as it must fall at the close of the Manvantara. In other words, the stride, the cyclic round of the race was at its

zenith, and according to the prophetic threat of the Gods, Fohat could not raise his foot AGAIN after it was raised for the Sixth Stride in the same manvantara for "the circle of flame will open for thee."

To understand the last sentence we have to consider the different aspects of Fire. These are hot and cold flames and heat. Cold flame is one aspect of electricity and the circle of flame is indicative of an intermediate state between spirit and matter created by Fohat—Cosmic Electricity, in his descent from spirit.

In one of the early instructions given by the Master entitled, "The Creation of a Universe," Fohat is symbolically pictured as starting out from a point in space with a flaming torch in his hand and taking a spiral course outward from the point in ever widening circles until the seventh spiral was completed, then returning along the same course to the point.

The flaming torch symbolizes the action of the life principle. Each circle made by the torch would typify one great age—a manvantara, and the rapid increase of differentiation and diffusion of all substance within each circle.

In common phraseology, to open the circle of flame would be to open the way for the involution of manifested forces or energies at the end of an age.

The height of the power of Fohat would be reached for that particular age, and his "line of life would be cut in twain," his period of manifestation be closed. The negative aspect of the same power would rise superior to the positive aspect which had preceded it, at the end of which a period of obscuration would set in when even Fohat must cease action.

Many slokas must have been withheld by the Masters relative to the period referred to in the 4th and 5th Stanzas of this series, and also between the third and the sixth slokas of the fifth Stanza.

(To be continued)

Arise and fly
 The reeling Faun, the sensual feast:
 Move upward, working out the beast
 And let the ape and tiger die.

—Tennyson.

The Temple Artisan

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EDITORIAL MIRROR.

Remember the Seventeenth Annual Convention of Temple Members begins August Sixth.

✻

Each yearly convention marks a milestone on the evolutionary Path of The Temple work. All who are able to attend these Outpourings of the Temple Spirit, and who are at one with the work, aid substantially in giving force to the Great Lodge impulses that the Center transmits to the world at such times.

✻

Members unable to attend may, by holding a receptive attitude at such times, also help greatly and receive corresponding inner benefit.

✻

For at such times, the Temple Centre may be likened to a literal sphere and matrix especially open and receptive to the highest spiritual currents of Love and Light that the Masters send through its established connections, for the upliftment of Temple members as well as for all humanity.

✻

Therefore, all who can, should attend these yearly gatherings—feasts of spiritual food—though the *motive* should be to *give* also in return, of our best on all planes.

✻

No one who strives for an ideal is apt to realize it exactly as planned, especially as regards time. It has been so with the Temple ideal of reaching vast masses of people with its grand spiritual message, and of establishing outer conditions on the earth economically that will afford equal and better economic opportunities for all. After seventeen years of persisting and self-sacrificing

effort the ideal is still afar—BUT THE WORK HAS BEGUN, the little tree is planted, its roots are pushing deeper into the soil of human nature every year, and its branches are extending and leaves unfolding—and the Temple tree is stronger for each year's added growth.



The Light of the Great Lodge is in and around us. We are one with it. Inbreathe its Radiance and send it forth everywhere for the good of our Larger Self—Humanity.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 136

QUESTIONS AND ANSWERS.

PART 2.

EVOLUTION.

1. What is Evolution?

A. Evolution is growth to something higher. The dictionary tells us "Evolution is the act of unfolding." Higher growth and unfoldment are the same.

2. Why are they the same?

A. When anything grows it unfolds from something smaller to something larger.

The plant unfolds from the seed to larger growth in the earth and sunshine.

The bird breaks through the egg and unfolds its wings in the clear air above.

Man's life unfolds from the smallness of ignorance to heights and breadth of knowledge. His body grows from the lower to the higher; his mind and soul unfold also.

3. How did man begin life?

A. As a Spark or Ray of the One Life all around us. It has always been a part of the lesser lives in nature.

4. How did the Spark become man?

A. By journeying through all the forms of life until it reached the form of man. The Life Spark is sometimes called the Pilgrim or Traveler.

5. What gives the Pilgrim different forms or bodies?

A. The amount of love and knowledge it has gives it one form or another.

6. How does the Pilgrim pass from one form to another?

A. By overcoming all the weaknesses of the form that holds it and by mastering the body so it obeys the will in all things. When this is done the Pilgrim wins its freedom and passes on to another, higher and better form of life.

7. What is the purpose of this?

A. It is the only way to gain knowledge and mastery of each form of life, and the only way possible to help the One Life progress onward and upward. We must be part of anything to really know it, as we must taste anything to know the taste ourselves.

8. How many forms of life are there?

A. There are myriad forms, more than can be numbered. They can all be classed, however, under seven grades and seven different kingdoms.

9. What are these?

A. The first grade includes unorganized forms of material substances, earth, air, water, fire. These belong to the elemental kingdom.

The second grade is the first organized form of earthy matter such as rocks and crystals.

They belong to the mineral kingdom.

The third grade is more definitely organized. It consists of plant life. This is known as the vegetable kingdom.

The fourth grade is much advanced in organized life and enters into thought and consciousness.

This is the animal kingdom.

The fifth grade is the grade of higher thought and form. It is where the Pilgrim becomes man. It has now reached the Human kingdom.

The sixth is the grade of spiritual life. It is where man enters the Kingdom of the Divine.

The seventh grade is the plane of White Light. It is the Love of the Heart. It is the Kingdom of Universal Spirit within each one and includes all the other grades and kingdoms.

10. What does the Pilgrim do in the Elemental Kingdom?

A. It learns its first lessons, and gradually becomes accustomed to working with material life.

11. How do we know the Life Spark came from the Great Light?

A. The Light itself teaches us the truth of life.

Life is always somewhat of a mystery. We cannot understand it fully at any one time. Something within us tells us it has always been. It only changes form in the different kingdoms. We learn from different things in nature that the Life Spark starts forth as a Ray of Light from the One Life. It becomes an individual soul as it passes through the different kingdoms, much in the same way as a Ray of Sunlight is broken into seven individual rays by passing through a glass prism.

12. Where does the Pilgrim go after it has passed through the different kingdoms?

A. It becomes a part of the White Light again and is one with all things once more. It gets its first glimpse of the Oneness of Life when it becomes man.

At first man is savage, living in caves, wearing skins of animals for clothes, not knowing how to build houses or use nature products. Gradually he acquires knowledge and skill of all kinds. After he has had enough experience he gives his love and effort toward helping others instead of himself. He feels, suffers and enjoys with all, and when he has evolved all he can he becomes One with God, the Father-Mother Love of the Universe.

A WORLD CAPITOL FOR PERMANENT PEACE.

May I interest you in the establishment of a world Capitol. for permanent peace, prosperity, law and order, to be composed of representatives from all participating nations, limited by a constitution, providing for freedom of the seas, the guaranteeing of boundary lines, protection against invasion; and that each nation shall be free to attend to its own domestic affairs?

A farmer, a city, or a state of the United States is not required to protect their rights or boundary lines by force. Why not international laws to protect nations?

All international questions would go to this court for final settlement, so there could be no war between nations; if necessary an international law or decision would be enforced by the world police, supported by all nations.

One small navy directed by the world capitol could police the oceans. Forts and armies would not be needed, the state militia could support the peace officers for domestic affairs.

Munitions should be controlled by nations to prevent private profit and outlaws arming themselves.

If there were non-participating nations they could not long compete and pay their high tax for army, navy and forts. Would not a majority of our nations agree to a constitution providing only protection and not interfering in any way with their domestic affairs?

Leading men in this work agree in their replies to me, that we must finally progress up to this ideal. Will you help to shorten the time, by talking it in private and public, by correspondence, by writing for publication and by interesting representatives of this or other governments directly or through your friends?

H. A. HESS, M.D.,

City of Paris Bldg., San Francisco, California.

The above has been sent out by Dr. Hess in printed form and THE TEMPLE ARTISAN gladly gives it space and fullest approval. Many times since the outbreak of the Great War, THE ARTISAN has pointed out that a Federation of the great Nations of the world under such a plan as is in substance given above is the only plan that can abolish war on the face of this planet. *Speed the day!*

TEMPLE CONVENTION NOTICE.

The Sixteenth Annual Convention of Temple members will be held beginning on the 6th of August, at the Headquarters at Halcyon, California. There will be the usual assemblage of members on Saturday evening, the 5th, when the program of meetings will be announced.

The first regular meeting of the Convention will be held on Sunday morning commencing at 10 o'clock, California time, and it is advised that Temple Squares, as well as isolated Temple members wherever situated, should unite in spirit with the members assembled in convention at that meeting. Meditation and discussion on unity will be appropriate, and helpful to the convention as well as to all so participating.

There will be accommodation at the Halcyon Hotel at rates varying from \$1.50 to \$2.00 per day. A number have already notified us of their intention to be present at this convention, and we ask that all those who expect to come will write us as soon as possible to that effect.

SOCIAL SCIENCE.

THE COST OF WAR.

There is a very peculiar thing about finance in war times. It seems to have escaped practically all the war writers up to now, and the few who have noticed the phenomenon have not attempted to account for it.

It is this. In time of war there is a great destruction of property. Yet in war times wages rise, interest rises, prices rise, profits rise; there is no unemployment, and every one is better off. In England the destruction of property in this war has brought about a condition in which thousands of workers who were begging their bread are now buying pianos and other thousands who were chronically unemployed are riding in automobiles.

In peace, England was a terrible place for a working man; in war it is a paradise. Destroy hundreds of millions of dollars' worth of property and it enriches the working masses! Peace and conservation brings unemployment and misery to twelve millions of English laborers; war and destruction brings these same men jobs, money, and happiness! When all are creating, the workers starve; when half the people are busy destroying, the workers have more than enough! Surely, surely there is a paradox here that some professor of economics should solve!

Perhaps this is one explanation: In a time of war every one is better off who does any work at all. Profits, interest, and wages rise. Therefore the cost of war cannot come from capital or labor. If the capitalist and laborer are better off how can it? And assuredly labor is much, much better off. Even American laborers are better off because of the destruction of wealth going on in Europe.

If, now, wages and interest and profits do *not* pay for the war, what does?

The answer is, Rent.

If the United States were at war with Japan every unemployed man in California would be immediately employed at high wages. Interest for real money would rise. Profits would rise. But suppose you owned a valuable block of land on Market street and the Japanese fleet was bombarding San Francisco. Could you get the market price for your property? Could you get a half or a third?

When the German army was advancing upon Paris what happened to the real estate market in Paris? Gold was at a premium;

labor was at a premium; goods were at a premium; but where was land? The price of land was absolutely destroyed, and has remained away down ever since. Does this not show that what the nation takes to pay for war is rent? The class that pays is the land owning class—at least to a very great extent.

Of course there are individuals who suffer loss other than rent-owners. Those owners of what Henry George describes as “spurious capital,” *i. e.*, watered stocks and bonds showing no actual property or capital, but only the power to draw interest from real capital—these can suffer, though some even of them prosper. Witness the rise in price of “war babies,” stocks much over-capitalized such as U. S. Steel. Also those who manufacture ultra-luxuries used only by the very rich are likely to be hit. And scattered individuals of all classes may find themselves out of their particular line—but, and here is the point, the laborer who finds himself jobless when war breaks can find forty fresh jobs in a few hours, but the landed proprietor who finds his estate worth a million reduced to twenty thousand in the same hours is really paying for the war.

In peace we have the great civilized fatuity—overproduction. In peace we starve because there is too much bread; in peace we shiver because the miners have garnered too much coal; in peace the very shoemakers go barefoot because they have with their marvelous machinery produced too many shoes. Nothing like this in war. In war every one has enough to eat, to wear, to burn; and why? because eatables, wearables, and fuel have been destroyed—therefore the people have more of them! Can anything show the folly of civilized peace more than civilized war?

Of course it must be remembered that this situation is overstepped in the case of Servia, or Belgium, where economic rent is entirely wiped out and the destruction goes on beyond that, and Servia never was an industrial nation; she never had any unemployed, she never had any overproduction; but even Servia and Belgium will benefit economically by the war in the long run.

After the war is over who, what class, will pay for it? The laboring class will not, for if it did wages must fall. The unions will not permit wages to fall, nor could they fall below the general standard anyway, for they already were at the level of subsistence. Profits and interest will not fall if wages do not, for they always rise and fall together. But rent will be hammered into the dust, and the price of land will be down in the depths for years to come.

Is this an explanation? If not who will give us one? Rent in peace times absorbs all the surplus wealth of civilization; in war times the war absorbs rent and sets capital and labor free. Over-production ceases and every one acquires the buying power through universal employment.

Here is the greatest problem of all time. Will the war settle it? After the war, can we find out how to do in peace what the war does automatically for us? If the demand of the workers is insistent enough the governments will quickly find the path. If the travail of war brings economic peace assuredly the great war will have been a great initiation.

SIDNEY N. HILLYARD.

CORRESPONDENCE COURSES.

COURSE 1

Twelve Lessons

CHELASHIPMASTER H.

SUB-HEADS: Development; Obedience; Seek the Right Path; Little Things; Unrighteous Judgment; The Faithful; A Terrible Arraignment; Chelaship vs. Mediumship; Pledge Fever; The Lower Astral; Ten Rules of Chelaship; Self-Examination; Initiation.

COURSE 2

Twelve Lessons

METAPHYSICSMASTER H.

SUB-HEADS: Character; The Composite Bodies; The Law of Rhythm; The Interaction of Lives; Astral Wreckage; Cycle Lappings; Stored-up Memories; Soul Memory; Action and Reaction; Fire Elementals; Minutiae of Life and Effects; The Coming Day.

COURSE 3

Twelve Lessons

SEXMASTER H.

SUB-HEADS: Law; To My Daughters; What is Love; The Neutral Center; Sex-Barriers; Woman; Sex; Chemical and Alchemical Affinity; A Review; The Divine Spark; Marriage; Transmutation.

COURSE 4

Six Lessons

SOUNDMASTER H.

SUB-HEADS: The Creative Word; Sound Vibrations; Sound and Light; Speech in Music; Your Keynote; Cosmic Pictures.

COURSE 5

Six Lessons

THOUGHTMASTER H.

SUB-HEADS: The Power of Thought; Thought Transference; Phosphoric Plane; Multiple Planes of Being; Value of Correspondences; Murder of Ideals—Master M.

COURSE 6

COURSE FOR BEGINNERS.....

.....F. A. LA DUE and W. H. DOWER

SUB-HEADS: Seven Principles of Man; Reincarnation; Karma; Solidarity.

For further information address: General Secretary, The Temple of the People, Halcyon, Cal.

TEMPLE ACTIVITIES AND NOTICES.

Do not forget the date of the Seventeenth Convention, August 6 next. Come if you can in person. If unable to come in person be one with us in spirit.

* * * * *

Brother Otto Westfelt is away for a few weeks on a trip north, going as far as Seattle. He will return before Convention time. Mr. Westfelt is building a neat bungalow with all up-to-date improvements.

* * * * *

Mr. and Mrs. Wotherspoon have also gone to San Francisco for a time on business matters, expecting to be with the Centre by Convention time.

* * * * *

Mrs. Laura Boynton of Glenwood, Cal., spent a few weeks at

the Centre during the past month. Mrs. Boynton is a member of many years standing.

* * * *

Mrs. L. M. F. Harbison, of recent Temple affiliations, and her son Jackie, spent a few weeks recently at the Centre. Mrs. Harbison is from Australia.

* * * *

Mrs. Lura Brower, who spent the winter at Carmel, is now returned to her little cottage "on the hill."

* * * *

John W. Sterling, now of Halcyon, is a recent Temple acquisition. Members will see evidences of his craftsmanship constantly after a while.

* * * *

Sister Ida J. Wilkins has now recovered from a severe spell of illness that lasted several weeks. She is now convalescing, however, and will be able to resume her Temple correspondence work in the near future, it is hoped.

* * * *

Advance orders for "From the Mountain Top" in German will be received by the Halcyon Book Concern. Price \$1.50. The book will be out by Christmas if sufficient orders are received.

* * * *

Books recommended: On Astrology, "Astrosophia," by John Hazelrigg, price \$1.00 postpaid. On Devotion, "Meditation," by Herman Rudolph, translated from the German, price \$1.00 postpaid. Order from Halcyon Book Concern, Halcyon, California.

* * * *

Temple Builders' Lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

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Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

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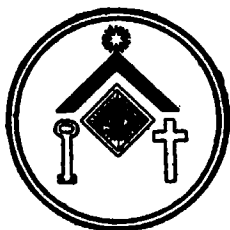
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Behold, I give



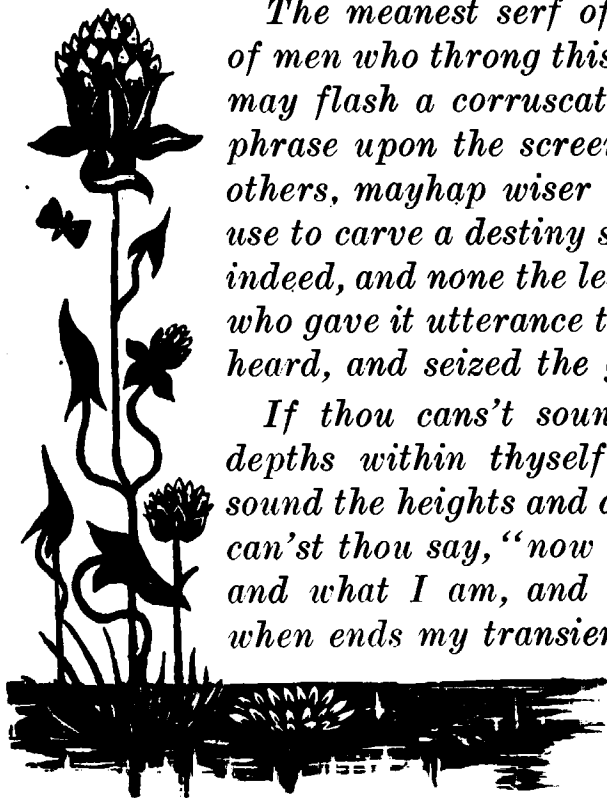
unto thee a key.

THE MYSTERY.

Thou speakest of the mystery of God, and all that God hath wrought of suns and worlds and spaces dark; but nowhere on the earth or in the heavens above, is aught of mystery so fathomless as is the heart and mind of man.

The meanest serf of all the multitudes of men who throng this universe of worlds may flash a corruscating gem in homely phrase upon the screen of thought which others, mayhap wiser men may seize and use to carve a destiny sublime. A mystery indeed, and none the less a mystery to him who gave it utterance than unto those who heard, and seized the gem.

If thou can'st sound the heights and depths within thyself, then can'st thou sound the heights and depths of God: then can'st thou say, "now I know in full who and what I am, and whither shall I go when ends my transient life."



PREPARE YE THE WAY OF THE LORD.

In times of old a great voice called,
 "Prepare ye the way of the Lord"!
 Prepare ye the way for his mystic day,
 "Prepare ye the way of the Lord"!
 And now again for Sons of Men,
 Comes the day of the mystic child.
 Cleanse clean your souls from fire of gold,
 For the fire of the Lord on High!

Strengthen the brain to bear the strain,
 Lest ye fail in the time that is nigh;
 For the fire of the Lord is fierce to the cold,
 Is the fire of the Lord on High!
 Ye stones from the rocks of ages,
 Come rampart the way of the Lord;
 For the tramp of his host rings clear on our coast,
 Coming to us from God!

He comes in might and triumphal light,
 And who shall bar his way?
 No power can stay in Earth or Hell
 The swing of his mystic sway.
 And Heaven on Earth, and a Land of Mirth
 He doth to his children bring;
 Then prepare ye the way! Prepare ye the way!
 Prepare ye the way for the King!

JOHN O. VARIAN.

Halcyon, Cal.

FROM THE MOUNTAIN TOP.

THE PROPHECY.

Crouched in its den, ears bristling, mouth slaverling, the Great Bear waits;—its small eyes fixed on a single point where the King of Beasts with flashing eyes and lashing tail paws the earth in rage and fury. Fruitless its rage, for bound it is with chains of steel. Helpless to vent its fury, its desire to slay, to mangle and to crush its would-be victims, it cowers, knowing it dare not spring, for at its slightest movement in the direction of its age-long enemy, a horde of other forest ranging beasts would be upon it.

Silence—then a low, long-drawn growl from between the shut

lips of the Bear. The Lion's head lowers; its lashing tail hangs low; its claws are indrawn; its fury is stilled; for, in that growl of the Bear is a call to parley. Food,—much food,—toothsome food for body, and for vengeance, stands beyond the border of the stream which separates both Bear and Lion from the dainty morsel that slavering jaws would seize.

In majesty of bearing stands the Ox; stall-fed and lined with luscious fat. But, lo, there also stands before, behind, on either side, serried ranks of human beasts, armed with sword, with spear and battle ax. The Ox is theirs; they will not yield it up to beasts of lesser lineage; or to unarmed brother beasts; but they will listen and hold parley with them, and, mayhap, withhold themselves; mayhap make common cause against another foe now creeping through the leaves which line the forest floor. The Snake, with fangs now venom-tipped, glides swiftly, silently to sun-kissed rocks and coils itself to spring. The roar of Lion and the growl of Bear are hushed. They softly mutter to the Snake: "Uncoil thyself; we are thy friends and yonder stands a feast fit for the Gods. Join with us. Thou shalt sting the heels of all those human beasts thou seest now do guard the Ox. Lie low and wait the hour when we shall call to thee." "Ah! truly will I do this thing," with soft, low hissing, spake the Snake. Yet, in its treacherous heart it softly hissed: "Yes; I will lay me low, and loose my coils but still more venomously will I tip my fangs, yet more tightly will I hold the muscles of my spine. Truly will I sting the heels of those who guard the prey; but when thou hast slain the Ox, then will I crawl between thy feet, and thou proud Lion and crouching Bear, then shall feel my fangs and die. Then shall I and all mine own feast indeed on luscious food."

Swiftly through the azure vault of Heaven, with widespread wings and lifted head, swept on the Eagle, King of Birds, and darting fast o'erhead the Bear, the Lion, Snake and Ox and all the human beasts, it hoarsely muttered unto each: "No; thou shalt not work thy will for I shall tear thine eyes from out thy head, if so be thou shalt try to work thy treacherous will. And thou, O Bear, shalt feel my power this hour." E'en as he spake he bent and plucked an eye from out its furry shelter and flew aloft.

Screaming, in an agony of pain, the Bear cried to the Lion: "Free thyself and stand by me and none on earth or in the heavens can beat us down." "Coil up thyself, O Snake, and thou shalt have thy fill, for we are strong and thou art wise. No wisdom has the Ox and at our call will come unnumbered beasts of prey, e'en from the

ends of the earth, and none of all the human beasts who guard the Ox shall stand before our wisdom, strength and power."

Through forest and through stream, o'er mountain, hill and dale, from heights of Heaven and depths of Hell, came first the sound of quivering leaves, and soft bubblings of water, came sounds of thunder low, and flash of lightning bolts. Then came the Voice, a Voice sweet past all telling, setting hearts athrill with fear and longing.

"Cease, now I tell ye, cease your wrangling and your crying, your envy and your vengeful hunger for the slaughter of your brethren. Death, now, is nigh you all, and in the Tomorrows of Time I shall meet you; in newly clothed bodies ye then shall greet Me. Close to each other shall ye lay down beside Me, all hate swallowed up in the Love I shall yield you."

THE MULTITUDE.

TEMPLE TEACHINGS, OPEN SERIES. No. CXLVI.

In all quarters of the world today there are arising both true and false prophets. Unfortunately, among these prophets are many who are unintentionally voicing misleading prophesies, while others are unintentionally voicing truths. Old systems of philosophy are being torn to shreds and indiscriminately used in establishing new systems. New systems are founded on the false aspects of older systems, while the multitude, the unenlightened masses, confused by many theories of loud voiced demagogues who exploit them are led into many by-ways of thought. Many are repudiating former beliefs and are wandering like shepardless sheep into the morasses of irreligion; and in all the world of men there seems to be no one individual possessed of sufficient power and wisdom, and instigated by pure love of humanity, who is able to arrest their attention and compel them to listen to the truth which God is now uttering in no uncertain tones in all lands and among all people,—the truth that the present age is an age of transition, and old conditions are passing to make way for new. Therefore it is an age for silent watching. Heaven and earth are touching each other in travail, to bring to birth a new race, and a new religion and science in one. The new race will have the advantage of the knowledge of the seven-fold division of matter, force and consciousness, and many other long lost truths. It can not be so easily deceived by false teachers as are the masses of the present race. As the evolution of the race


proceeds the psychic and spiritual senses of man will develop and the phenomena of psychic sight and hearing, and of dream and trance will no longer be subjects of mere curiosity or unbelief, and can no longer be so easily used by the unprincipled to lead their victims into immorality as is now all too often the case, by the teaching of some modified form of phallic worship, and thus arousing the creative centres to an unnatural degree; ignoring the fact that while such forms of worship may have been permitted on the downward arc of some earlier cycle, when a race was dying out, it would be an entirely different matter on the upward arc of a cycle which was bringing a new and a higher race into manifestation.

He who would truly benefit his kind should endeavor to realize somewhat of the divine plan—"the plan in the mind of God"—and work toward the materialization of that plan. But however great and pure his purpose he must recognize the fact in the carrying out of his purpose he might interfere as to time, place or position with some feature of the Divine plan, if some detail were fulfilled at once, and so be prepared to see all his preparations, his labor and efforts swept aside for the time being, and to do it without losing his equilibrium, secure in the knowledge that all that is divine in his purpose will surely be made manifest at the right time and place, and that he would be the gainer in the end, for no effort for good is lost or wasted.

For those who watch and guide the evolutionary forces into channels prepared for them there is no sadder sight than that which all too often meets their eye when those prepared channels—disciples of the Masters of the White Brotherhood—in their eagerness for more rapid advance are drawn by the wiles of pure mercenaries into some by-path and who as a result of specious promises of power and influence to be gained at little cost to themselves, wilfully embark on some questionable adventure, forgetful of the action of those irrevocable laws which are the fundamental principles of all true development,—the moral and spiritual laws of growth,—whether it be national or individual growth. Their natural karmic guides and leaders may be obliged to stand by and see them take the plunge which will throw them into the hands of the black brotherhood, unable to stay them for the reason that they have been given all requisite knowledge of the law of cause and effect, and have accepted their karmic responsibility for that knowledge. They are free to choose and must abide by their choice, for no man, no Master has the right to forcibly restrain them. Warning, entreaty,

command or example are useless when ambition has seized the reins of raging desire in a man.

The necessity for qualifying the word ambition is evident where the word is used to indicate a thirst for personal power and influence. Without the quality commonly termed ambition man would be an impotent, useless creature; but that quality is possible of modification, and it is modified by motive,—in other words by the use to which he proposes to put the fruits of ambition, and by the methods he proposes to accomplish his purpose. While the world waits for that one who can sway the multitude, millions go down into darkness,—mayhap because you, or you, or you of those I now address have not risen to the point it was possible for you to reach, but have been stayed at a point where the personal self has overridden the selfless you which had started aright on the path of at-one-ment, possibly to be overtaken and cast down at some stage of the journey; for that one of whom I speak must be a link between two great divisions of life—the multitude and the Masters. It can not be either the Voice of the multitude or of the Masters. That one leader of humanity must stand, as it were, on a single point, with a hand clasping each division; and that point is the crux of the whole situation, for the average accepted disciple who has reached that point generally passes quickly over into an entirely new field, and he who can not pass it falls back into his former position. It is the point of the greatest renunciation,—the great sacrifice,—on which the Christs of all time have stood at some period in their long line of effort toward attainment. It is the point of your great Ideal, and for him who reaches it the reward now waits.

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Third Sloka (*continued*)

While the Masters possess an exact historical record of the races which have lived upon the earth since the beginning of this Manvantara, they are not at liberty to publish such data where it might lead to complications, and especially so when their records could not be verified by profane history.

Four continents have risen and sunk beneath the waves of the ocean or been made uninhabitable during the present round, and the fifth continent has now passed the middle point of its life line. It has

but two more cyclic rounds to remain above the bed of the ocean, or to be destroyed by fire, when it too, must pay the debt nature demands of all manifested form, and make way for another, a new continent; new in only one respect, for it will consist of the reassembled portions of an older continent, purified and made ready for a fresh life impulse.

As has been previously stated in these commentaries the present races belong to the fifth sub-race of the fourth root race, and even now the knell for the death of some of the divisions of this race is sounding interiorly, and the great creative forces are preparing the way for the birth of a new race, the sixth sub-race.

The Fifth Stanza of Theogenesis is exceptionally interesting, the missing Slokas of the same, would be of even more interest to the present humanity were they available. Without doubt they would be largely prophetic of the rapid changes which have already taken place or soon will occur in this age of transition—the Kali Yuga—and it may be for that reason that they are withheld.

To those who understand somewhat of the power of thought, and they are quite numerous in these days, one reason at least for withholding these Slokas is apparent. If the thought forces of a large part of the present humanity were turned in an opposite direction to that taken by the Karmic Lords—the Adjusters, in respect to some Karmic change, such concerted power might even interfere with some important action on the point of precipitation. This would constitute black magic and might put back the evolution of many units of the race for ages, even when wrong intent was lacking. It was by like means that the humanities of the Lemurian and Atlantean continent were led astray and afterward destroyed. As the progenitors of the sixth sub-race must spring from the now existing races of the earth it is reasonable to conclude that the missing Slokas might contain information which would lead to the discovery of some of the finer forces of nature now concealed from man, and such discovery might make far more difficult the higher spiritual development which is essential to the growth of the said progenitors. The danger would lie in the probable abuse of such forces by those ignorant of the results of such abuse. What might have been permitted in the last round of previous ages could hardly be allowed in the later cycles of the fifth and sixth rounds of an age in which were being evolved the units of a perfect race who were to found the great civilizations of the last round of an age.

Of course all this will seem problematical at best to those who

have neither understanding or belief in the teachings of the Great White Lodge; but to those who can reason from the standpoint of the action of the Masters under similar circumstances and in the face of similar events of a minor character our conclusions may not appear unworthy of credence.

It may be interesting here to call attention to the fact that having reached and passed the middle point of a great age the souls of the races now on earth and those who are to incarnate in the immediate future would come more peculiarly under the great universal testing forces—the Satanic forces—the elementary forces of destruction, while previously they had been more certainly under the elementary creative and building forces.

It is a well known fact that the higher the development of a human being, the finer and more subtle are the temptations which beset him, and the same rule must hold good in a race as a whole.

During the last 25 years of each century a new impulse is given to the life forces which have emanated within and which radiate from the plane of Buddhi. The units of a humanity who have reached a certain spiritual height commensurate with the spiritual influx pouring in upon the world during that short cycle, would recognize the nature of the same and profit by their knowledge. For these, the life forces would act constructively. Upon the portion of the souls of humanity who have steadily decreased in knowledge and power, or who have by persistent evil sunk beyond their power of rehabilitation in that period, the negative power of the same life forces would be brought to bear, and they would not be able to profit by that impulse. It is this class who always reject the Avatars who appear upon the earth and who are loudest in their condemnation of all that is pure and holy. It is these who cry "crucify him," to the law or to the mob, when their personal interests are threatened by the Avatar.

B. S.

IMMORTALITY.

"The Curtains of Yesterday drop down, the curtains of To-morrow roll up; but Yesterday and To-morrow both ARE. Pierce through the Time Element, glance into the Eternal. Believe what thou findest written in the sanctuaries of Man's Soul, even as all Thinkers, in all ages, have devoutly read it there; that with God, as it is a universal HERE, so it is an everlasting Now."—*Carlyle*.

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EDITORIAL MIRROR.

The Seventeenth Annual Convention of Temple members will have passed into history by the time these lines reach our readers.



Without doubt these annual convocations of Temple forces mould definite and substantial tissues of light into the soul structure of the Temple work.



And the Temple Organism is the better and stronger for this concurrence of unified thought in the true fellowship of the Spirit of the Great Unifier—Love—the Christos.



All those who may come with hearts attuned should assuredly be filled with the radiance of the Central Flame of the Great Lodge of Light, for at these yearly gatherings, in the Temple orbit, members are nearest the Sun—that is, the Master.



Yet, unless we have eyes that see and ears truly attuned, and the heart to feel the Presence, we will not realize the Master though he stand at our elbow.



“The Temple of the People stands for the Unity of all Life and the uniting of all people through Religion, Science and Sociology—thus establishing Human Brotherhood and Equality of Opportunity.”



From the above clear and concise definition, it is evident that the Temple is a Universal Institution. As such it can have no fences built around it, for it must touch the Universal at every point, line, and surface of its Structure.



The sole authority for Truth is Truth itself. All error is

unauthorized. In our quest for the Universal—for Universal affiliation with all the qualities of our Higher and Divine Self, we find that error is but a limitation imposed by relativity, which Relativity as our consciousness expands, finally disappears into the Illimitable Light of Absolute Truth.



Those who enter the Temple Sphere of Consciousness have unusual opportunity for developing the higher synthetic, sometimes called the universal or cosmic consciousness, through contact, directly or indirectly, with the Master Forces who inspire and ensoul it.



And the Key is unselfish Love and Service.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 137

CYCLES.

PART 3.

1. What is a cycle?

A. A cycle is a circle of time. Days, years, months, spring, summer, autumn, winter, are cycles.

2. What makes a cycle?

A. The ebb and flow, the appearance and disappearance of life. Tides of the ocean come and go. Rain falls upon the earth, is drawn up from the rivers, lakes and ocean, by the sun's heat to form new clouds, and falls again on the earth.

3. What determines the length of a cycle?

A. The force of the action in the beginning of it. If the force is great the cycle is great. If the force is less the cycle is short. Small cycles may be included in larger cycles, as days and nights are lesser cycles within a month and year. A year cycle is caused by the earth journeying around the sun. A day cycle is caused by the earth revolving on its axis.

4. Are there any cycles in our lives?

A. There are many cycles in our lives.

The flow of the blood stream from the heart through the body back to the heart again.

In breathing and outbreathing, sleeping and waking, eating and digesting of food, study and play, sorrow and joy all come in cycles. Each life is a cycle in itself. It begins as a child, passes through different stages of growth from youth to manhood or womanhood. Men and women have children of their own, and pass into other life to return again.

5. How do we know life returns again?

A. We know by studying the Book of Nature.

We see the same law in the growth of plants.

The plant comes from the seed, the seed from a plant before it, forming spiral circle after circle of seed and plant, seed and plant as the plant grows into the air and sunshine or the roots reach down into the ground.

In the seed the plant is sleeping. In the plant the life, waking. In the spring the sap is active, flowing. In the winter the sap is resting, sleeping. Each new cycle brings some new form of life.

6. Are there any larger cycles in nature?

A. There is always a larger cycle around a smaller one. New and larger ones are always being discovered.

Worlds, stars, universes move in great cycles of life and rest. A great cycle of life is called a manvantara. It is made up of hundreds of millions of years. A great cycle of rest is called a pralaya.

OCCULTISM FOR BEGINNERS.

SECOND SERIES. No. XXVIII.

FUNCTIONS OF THE GREEN RAY (Continued).

The Green Ray then as shown in the last lesson, is the third member of the Trinity, the Christos IN A UNIVERSAL SENSE, born from the mingling of the Blue and Yellow, its Father-mother, and which is sent forth as a spiritualizing intelligence to redeem the RUPIC or FORM CONSCIOUSNESS brought into existence by the Red Principle.

Whatever may be the conditions on other worlds, on this earth, the green energy is universally and incessantly working to bring form to a higher expression. This is the REASON WHY of the universality of the color green in nature and to which outer human intelligence corresponds.

It may prove of value at this point to introduce the teaching of H. P. Blavatsky on the color green, as given to the students'

of the Eastern School of Theosophy while she was still on this plane. She says, "Inspecting the corrected rates for the vibrations of the seven primary colors, it appears that each color differs from the preceding one by a step of 42 or 6×7 .

462 Red	+ 42 = 504	} Third Octave of psychic color perceptions.
504 Orange	+ 42 = 546	
546 Yellow	+ 42 = 588	
588 Green	+ 42 = 630	
630 Blue	+ 42 = 672	
672 Indigo	+ 42 = 714	
714 Violet	+ 42 = 756	
756 Red	+	

The above is the Third octave of psychic color perceptions with which we are all familiar through impression on our retinas. "Now, carrying the process backward and subtracting 42, we find that the FIRST FUNDAMENTAL, OR GROUND COLOR IS GREEN, FOR THIS GLOBE. Thus:

— Green	} First Semi-Octave.
42 Blue	
84 Indigo	
126 Violet	
168 Red	} Second Octave.
210 Orange	
252 Yellow	
294 Green	
336 Blue	
378 Indigo	
420 Violet	
462 Red	

The Second and Fourth Octaves would be heat and actinic rays and invisible to our visual perceptions."

In a former lesson it was shown how in the process of growth of plant or other life, the Green absorbed the Red. Hence we can see the Christos-like redeeming functions of the Green Ray in the world of form. The Form principle—Red—is absorbed by the Green (Lower Manas), Lower Manas or Green is then absorbed by its Father-Mother Ray, Blue-Indigo and Yellow, representing Higher Manas and the Buddhic principles. THESE ARE UNIVERSAL PRINCIPLES AND TRANSCEND ALL FORM AND LIMITATIONS OF FORM.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

Reports of the proceedings of the Seventeenth Convention will be given in the September ARTISAN.

* * * *

Advance orders for "From the Mountain Top" in German will be received by the Halcyon Book Concern. Price \$1.50. The book will be out by Christmas if sufficient orders are received.

* * * *

Books recommended: On Astrology, "Astrosophia," by John Hazelrigg, price \$1.00 postpaid. On Devotion, "Meditation," by Herman Rudolph, translated from the German, price \$1.00 postpaid. Order from Halcyon Book Concern, Halcyon, California.

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No. 4

Behold, I give



unto thee a key.

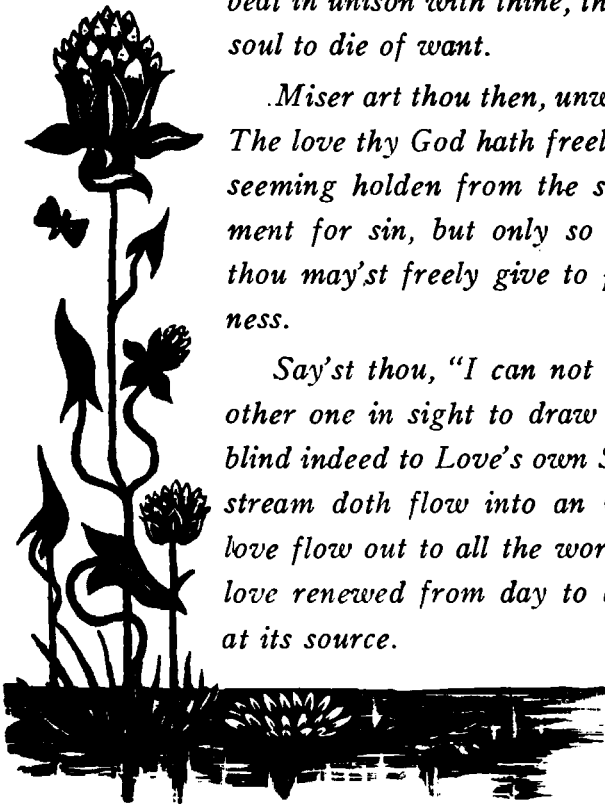
LOVE DIVINE.

Thinkest thou that Love Divine asks no return for all the wealth of Love bestowed upon thee?

The starving Souls who throng this universe of worlds can only live and grow by love, and if thou crushest back the love, God-given, to its source because thou has not found another heart to beat in unison with thine, thou leavest some starving soul to die of want.

Miser art thou then, unworthy of the gift of God. The love thy God hath freely given thee, He hath in seeming holden from the souls who suffer punishment for sin, but only so withheld that love that thou may'st freely give to pay thine own indebtedness.

Say'st thou, "I can not love unless there be another one in sight to draw that love, then art thou blind indeed to Love's own Self, for as the mountain stream doth flow into an Ocean vast so may thy love flow out to all the world, yet is that stream of love renewed from day to day, unless thou dam it at its source.



THE SEVENTEENTH ANNUAL CONVENTION OF TEMPLE MEMBERS.

On the evening of August 5th members, resident and visiting, assembled in the parlors of the Halcyon Sanatorium in informal session. Here the program of the meetings for the week was announced, and the evening was devoted to general sociableness interspersed with musical numbers of the usual excellence. Dr. G. B. Little blossomed forth as a playwright and presented a clever sketch appreciated by all. The sketch was enacted by Dr. and Mrs. Little, Lola and Agnes Liberty, J. O. Varian and Leon Awerdick. The play afforded opportunity for the introduction of musical numbers.

The Old Guard of vocalists, Dr. Little, Misses Agnes and Lola Liberty and Mr. Otto Westfelt did their duty as excellently as ever. In addition Mr. Cheatham had assembled an orchestra of four pieces that rendered highly pleasing selections during the evening. The orchestral group was composed of Henry Fram and Virgil Hodges, first and second violin, Sigurd Varian, flute, and Edgar Cheatham, piano.

Refreshments were served by the Reception Committee before the company adjourned to assemble the next day for the first meeting of the Convention.

FIRST MEETING OF THE CONVENTION.

After a piano selection by Edgar Cheatham and the singing of the Convocation Hymn, the meeting was officially opened by Dr. W. H. Dower invoking the blessing of the Masters of Light and Wisdom on all meetings and deliberations. The Words of Force were then recited, followed by the singing of "The Great Unifier." Mrs. F. A. La Due then read the Master's Message to the Convention.

THE MASTER'S MESSAGE.

To My Children:

Many are the heavy karmic debts the Great Law is equalizing in the present decade of this century; many more debts of similar nature are still to be paid ere the final day of adjustment arrives. The Eagle's wings are spread wide and far in its flights over the nations who are now under its surveillance. Its power is in the ascendant, and whether there be temporary victory or defeat for one or more of those nations in the engagements of the immediate past or future, there will be an important victory in the final adjustment, for a great gulf will have been crossed in the evolutionary pathway

of life, and the tips of the Eagle's wings will rest on either side of that gulf, forming a bridge over which millions of human beings will pass to a new life; a gulf wherein countless hindrances to spiritual development will be forever buried.

As for you who are now gathered here, and others of your status who are widely distributed over this country, your present security and absence from the nameless horrors now being perpetrated in many other lands are due to the karmic effect of bravely and conscientiously surrendering life and all that life held for you, in defense of a great ideal, during the Napoleonic wars or in the American Revolution; and because of the manner of your deaths, and your consequent swift return to earth life, you are now only permitted to view those horrors from afar, instead of being in the midst of them as you otherwise might have been. Your part of a great racial karmic debt you paid with those lives, but many parts of the same debt had not been collected by those others of your race and kin who are now engaged in the European war.

When the present great struggle is over one side of the karmic slate will have been well cleansed for numberless peoples over whom the wings of the Eagle hover, both in France, Germany, Russia, the United States and the British Isles. Knowing, as we of the Great White Brotherhood know, how closely identified the peoples of those nations are with each other, despite the present differences of race, nation and creed; and that through many thousand year cycles they have all incarnated many times in one or more of these nations, races and sub-races, and also knowing that they are in fact units of one great spiritual race, is it surprising that we beg you to refuse to antagonize each other now, because you are temporarily of one race or the other, when by so doing you will, figuratively speaking, drive in a wedge to close the way for a more rapid precipitation of the unifying forces which are making way for a self-conscious realization of your unity—your spiritual oneness with the Ego of the Sixth Race, your consciousness of this relationship must become more and more apparent as the zenith of the ascending arc of the present great cycle is approached.

Being made aware of these great truths,—and they are truths,—is there any excuse for a disciple of that Great White Lodge who neglects an opportunity for breaking down the bars which now hold the people of these nations apart, or who puts up new bars between them by unwise or unkind action?

While the karma will be heavy enough for those who do these things in ignorance of the above mentioned facts, it will be infinitely heavier for you who have been enlightened if you still persist in so doing.

We cannot deliberately and intelligently thwart or try to thwart Divine Will as exemplified in the action of karmic law which is bringing to manifestation the vehicle for transmission of the power of one of the four great Hierarchal rulers of humanity—the incarnation of the Spiritual Ego previously referred to, by so much as a hair's breadth without bringing a terrible retribution on ourselves, and we commit that sin if we deliberately and consciously refuse to break down the aforementioned bars, or if we emplace new ones. If any of your number are capable of so interfering with the action of the laws of development in the case of a race, a nation or a world because your superior development to that of the masses of humanity would enable you so to do, how much more are you capable of maintaining or building bars be-

tween members of your own organization—your own Temple family—and so barring off myself or one of the six others who with myself constitute the group soul of the division of humanity to which you belong. And you can do this individually and collectively, by neglect, cruelty, injustice and selfishness.

Your personal responsibility is as great as is your opportunity for attaining to knowledge and power, and it is in an effort to bring this home to you that I have entered into and enlarged upon this subject at this time to the exclusion of other subjects of more personal interest. For a constructive cycle has opened in which you can build slowly and securely something far more satisfactory and enduring than you have heretofore built; and it is to that building, the building of the Temple, that you are irrevocably pledged. There is no race, no sex, no creed or division in the Great Temple of which we hope this outer Temple will one day be a simulacrum.

With a clasp of my heart, the cords of which enwrap you, I greet you.

Your father,

HILARION.

BY THE GUARDIAN IN CHIEF.

My Comrades Dear:

In tender love and deep appreciation I thank the great Father that I am enabled to meet and greet you once again.

For eighteen years some among the comrades now gathered here, with other dear ones now scattered over the face of the earth, have stood together, most of the time with our backs up against the wall, to use a graphic metaphor, and fought the forces of death and disintegration, fought them more with the weapons of love, faith and endurance than with material weapons. One by one many of those who were with us in the early years of our work have passed on into other fields of labor, and others have stepped in to fill their vacated places on the physical plane, but their love for the Temple and the comrades who had grown so dear to them was such a vital thing in their lives it could not die, and never were they nearer to us while they were here in body than they have since been on the first Sunday of August in each year as we have come together in Convention.

As we who have borne the brunt of the work grow older, more weary and careworn with the passing years, our inner eyes naturally go out in a search for those who will take our places and carry on the work that will some day drop from our nerveless fingers, and a feeling of responsibility for those others comes over us with tremendous force and it is well that we should ask ourselves, "have we done our part in fitting those others for the burdens that they will take up?" Have we shown our appreciation of the kind offices of others? Have we been brave enough to hurt those we love when some dire necessity arose, or in cowardice let them drift on to some rock which we plainly saw? Have we spoken the word to the stranger within or without our gates which might have brought him into the Temple fold, or allowed indifference, indolence to restrain us? These and countless other intimate personal questions arise in our minds, as we think perhaps it may be just the one or more to whom we have or have not done these things who would be the karmic agents to stand in the breach when some future great battle was on and who would fail because we have been too indolent—too cowardly or

too selfish to do our part when on our courage and devotion the work might be utterly dependent.

The Master has very frequently reminded us of our personal responsibility for the success or failure of the Temple work, and yet, I fear, only too few of us fully appreciate the importance of his words. It is said that on some one person may depend the fate of a nation, a city, an organization, and yet as a rule the great majority of people both in and outside of the Temple ranks stand ready to shift all responsibility to the shoulders of the next in line if by so doing they can save themselves trouble, anxiety or loss in any form. We do not always realize the cowardice, the faithlessness of such an act, nor do we call to mind the fact that we may be losing the greatest opportunity that has ever come to us by so doing, for such opportunities generally come in some unexpected way; by means of some "little thing." Truly is it said, "there are no little things."

While we are thinking of the wealth of instruction we have been given, and the countless evidences we have had of the protection and help of the Masters through all these past eighteen years, do we as earnestly ask ourselves "what have we given in return?" Do we sufficiently realize that there is a Divine law of reciprocity which demands that for all we receive we must render an equivalent, otherwise that law will set up an account against us which we will have to pay some day with accumulated interest?

These are all serious questions, even personal questions, although not addressed to a personality, and the law of karma will compel us to answer them. They are serious, for we know not what effect their answers may have on the rest of the human race.

We are reminded over and over again of the critical era we are now in. Our responsibility for every act, word or thought is intensified in such periods as is the present, and it is our plain duty to teach this truth wherever we have opportunity.

I would far rather at this time tell you of all the beautiful things, the mystic or sacred things that impinge upon my consciousness at times, and which might interpret similar experiences of your own, but I feel that the two words I must leave with you, as forcibly as I am able to do at this time, are *Self responsibility*.

In all tenderness, your comrade and sister,

FRANCIA A. LA DUE,
The Guardian-in-Chief.

BY THE SCRIBE.

From the point of view of the Temple Scribe the most important development during the past year has been that of great harmony here, and the lack of much trouble or attack from the outside.

Looking back over the years it is not difficult to see that the Temple influence has developed the forces of love, faith and endurance in us all to a great degree, and that trials which occurred years ago and seemed to require an almost superhuman exercise of one or another of these qualities, appear almost commonplace and every-day affairs at the present time. This I take to be an evidence of soul development resulting from the trials and tribula-

tions we have gone through, necessary alike for our own evolution and, more important by far, for the building of the foundation of the Temple at this place.

During the past year there has been great activity and much good work done by the very efficient Propaganda Department, many new members having been enrolled and much literature having been distributed and letters written, etc. The particulars as to facts and figures will be given by Mrs. Briggs in her report as General Secretary.

The trend of things in the T. H. A. has been to get in line with the Temple work, and it is to be hoped that during this Convention it will be possible to take some action which will result in a definite move in that direction.

To the Scribe, the present time presents a more hopeful front than any for many years past, and it would seem that the time has come when very definite and tangible results will show in all lines of our work.

ERNEST HARRISON,
Temple Scribe.

BY THE TREASURER.

"The man who wins in the battle of life is the one who has courage and persistency. And as both of these are found only where energy is, it must follow that energy is the indispensable quality of great success."

This aphorism given to the world by one of the world's greatest conquerors in one of the greatest epochs of the world's history is worthy of consideration by any movement for whatsoever purpose it may be designed.

Energy is but a synonym for Mastery and Mastery to be complete must be attained on every plane.

Mastery of the material plane is just as necessary, just as important, just as sacred as that of the mental and spiritual planes. In fact, realization of the spiritual and mental planes must be limited to some degree until the physical has been brought under control.

Energy has been the keynote of the Temple the past year and a corresponding measure of success is to be found in a material way. The reading of the figures will divulge conditions in a concrete form.

The report in figures was read here showing receipts from dues, Helping Hand and Propaganda Department amounting to \$1270. All of which has been expended for ARTISAN and other printing, paper, postage, office and other general Temple expenses.

The Temple must attain control of physical, material conditions sufficient for transmitting its message to the world, the whole world, before its purpose can be fulfilled, before the chasm between the physical and spiritual can be bridged.

This must be done on this plane of life by energy—the quality of absolute truth, the smallest particle of which always liberates the wonderful element of sacrifice.

To gaze upon the illumined Temple of our souls' effort, we must be so energized as to be able to dare torture, contumely and hate, though it hold us indefinitely in the fire, knowing that the circumstances of our own particular battle will cause a brighter ray of precious truth to flicker in the world.

Energy is the Universe in Manifestation, the pranic building force of material substance—the Truth, in Person, in the Middle of the Cross of the Magi, holding a Magic Wand of Power in her hands.

To gain mastery over the world—the soul, the Empress must pass the gate of Energy, must stand unclothed, save for the flowing scarf of spiritual protection, in the center of the cone of leaves, the aspiration of the personal differentiated lives, the left leg across the right in the form of a cross.

In her left hand is the magic wand—in the right the end of the scarf.

At the bottom of the cone are the bull and the lion,—at the top the eagle and the winged man, the four apocalyptic animals.

The Path of Energy is the Path of Conciliation, whence reflect the blessings of God upon the world.

Truth, honor, hope, advancement, elevation and success lie therein. Let it not be forgotten that the excellent promises of the Lodge to humanity are to be found in unyielding Energy.

JANE W. DOWER, Treasurer.

BY THE OFFICIAL HEAD.

Temple Comrades:

This Seventeenth Annual Meeting of Temple members will undoubtedly mark an important epoch in Temple history. The Temple influences are spreading and our work is attracting more and more attention from the world. I have reasons for thinking that we are at the turning point, at the turn of the long lane we have been traveling for seventeen years and that the power and purpose of the Temple movement will impinge increasingly strong on the consciousness of humanity in enormous measure during, say, the coming seven years of time.

As long as sixteen years ago when there was little or no hint of the great world war, the Master said to some of us in effect that the wars then raging on the astral planes were beyond the power of description in the devastation resulting, and that these wars would precipitate on the physical plane in time. The Masters had done all in their power to change the current into peaceful channels, but while they delayed the precipitation they could not interfere with Karmic law sufficiently to prevent these wars. About the same time the prophecy that was referred to last year in my address and commented upon was given showing in a symbolic prophetic form how the forces were to work out on this plane. That this prophecy may be freshened in your mind I will repeat it here:

"The Bear will growl at the Lion. The Eagle will alight on the Bear's head and pluck out its left eye. The Ox and the Lion will close in a struggle to the death. The Eagle, the Bear, the Ox and the Lion will form a Square in the midst of which will arise the Architect who will rule the earth."

About a year ago another prophecy was received by the Temple relating to the one above which reads as follows:

The growl of the Lion has turned to the purr of a cat. The purr of the Cat has awakened a sleeping Snake which will strike its fangs into the heel of the Lion when the Lion turns to gather the spoils. The Ox

has regained the seminals of a Bull. The Bull is pawing the earth to open the way for the fiery hosts. The Eagle has closed the wound in the Bear's left eye and loaned the Bear its wings for swift flight.

The Lion, the Bear, the Ox, the Eagle, the Bull and the Snake will form the Hexagon—the sixth—from which the Square—the Fourth—will arise to build the Corner-stone for the feet of the Architect to rest upon.

Still another addition throwing more light on the two above quoted have been received. This last appeared in the August ARTISAN, which Dr. Dower then read (see August ARTISAN).

Here we have the Masterhand showing the handwriting on the wall if we have the intuition to read and understand. It will be of great interest to watch the working out of these prophecies on this outer plane.

As students of life under the great Lodge of Masters we are especially interested in such a world struggle as is now on for such a struggle as history has shown will and must radically change the currents of human life and either lift the race or lower it according to the way the forces act. I do not mean by this that the raising or lowering will depend upon whether one side or the other is victorious. It will depend upon how the great struggle modifies the consciousness of the human race, and this is irrespective of which side may win, in large measure. We have reasons for thinking that no side can win in this great struggle and if then as a result, the great nations of the world are receptive to the Forces of light and Wisdom flowing from the Great Ones who are guiding the evolution of the planet, these nations will be moved to form a great world Federation of Peace with an international Court to settle all disputes and which Court will be on the same principles as any Court of this or any other land, the decrees of which must naturally be enforced by some sensible agreement binding all. This International Tribunal of Justice is the next great step that humanity must take; for humanity cannot evolve separately. It must evolve all together in a solid Unity as all life is one, all nations are one, simply manifesting on this plane as different rays. Coincident with this great unification of the nations of the earth, economic conditions must be arranged on a basis of justice and equality for all men and women, for economic injustice animated by the forces of Mammon are really the cause of this great war now on. The Beast must be hunted to his lair or transmuted into aspects of a spiritual nature before the world can be truly free.

THE WORK FOR THE PAST YEAR.

One of the most important Temple things accomplished during the past year has been the definite starting of an active Propaganda Department under the supervision of Mrs. Briggs, assisted by Mr. Wolff. The work of this department which was inaugurated only January last has been very good from all angles. In the organization of this work Mrs. Briggs has been given the office of General Secretary and her report as such will give interesting details of the good work done.

Another fact of interest has been the translation of the book, "From the Mountain Top," into the German language by the Theosopher Kultur Verlag, with headquarters at Leipsic, Germany. A printed prospectus has been issued and orders are solicited for the German edition which will be out by Christ-

mas. The Theosophical Kultur Verlag has been given the rights for the German edition.

The report of the Treasurer will also show good responses from members during the past year which has permitted the Temple to keep clear of increasing any indebtedness.

It seems at this time as if it would be possible to publish much during the coming year that will tend to advance the work and call attention to the great truth that the Temple bears for Humanity.

No greater good could be accomplished than the printing and issuing of the countless messages of truth and teachings on the mysteries of life and being which is at the disposal of the Temple for transmitting to the world.

THE CHILDREN'S DEPARTMENT.

This work has gone steadily on and very good results are accruing in consequence. The teachings sent out by this Department are in reality Teachings of The Temple simplified and scores of letters from adult members and readers testify how much they are appreciated. There is no work of The Temple that is of more importance than this work for the Children, though it is doubtful if members take this sufficiently to heart; probably though the fact of the struggle of The Temple as a whole to establish itself solidly. As this establishment on solid foundations takes place, the need and importance of the Children work will impinge on our consciousness, but while this is under way, the Children's work should be in process of sturdy building also. There is an occult reason for this as well as an outer. The Child force in the Temple must be fed and nourished, and if this is not done The Temple cannot become a co-ordinated balanced Entity represented by the Trinity of Father, Mother, Son. The Son line in the Trinity of expression is the Children's Work in the Temple Movement, and if this is not invoked and nourished, the Temple closes a Door through which the highest spiritual forces would come.

During the past year the Children's Department has made splendid progress and its influence has extended widely among non-members as well as members, as reports of this Department will show at the Children's Department Meeting.

THE SOCIOLOGICAL PHASE.

This has never been lost sight of and is a most important part of our work as a whole. Our teachings and Spiritual philosophy must find concrete expression or we are up in the air so to speak. We must ever strive to find ways and means of working out the exact correspondence on the physical plane of the great fundamental spiritual truths which have been given to us in order that the Forces of the Great Lodge may find expression on all planes. The Great Work, in other words, is to externalize in outer conditions the Order of Light and Harmony that is in Heaven, to bring Heaven down to earth or earth up to Heaven.

The outer work known as the Temple Home Association is designed to work along these lines. It is a plan recommended by the Master and is the aspect of an outer economic work designed eventually to materialize in outer terms the fundamentals referred to. That no great outer success has come as yet only proves that they have not as yet sufficiently built the ideal in our

own hearts strongly enough. When this is built and the Temple work has expanded sufficiently in outer ways, there is no doubt but that the seed, the little plant we are nourishing under the name of the Temple Home Association, will be better nourished and will grow rapidly into something worth while, standing as a concrete example or expression of our grand spiritual philosophy of life and Being.

THE FUTURE.

We have every reason for being heartened by the progress of the work and its present condition. New life is being put into the Temple, new members are affiliating, new and better conditions presenting. and in the organism as a whole true harmony obtains which must permit the Masters to pour the highest forces of love and light into the Body for the greatest world service.

All world events now taking place indicate the closing of a great world cycle. The old rubbish must be burned up, the debris cleared away, the way prepared that the Christ Principle may manifest. We are on the threshold of the New Dispensation, it is near, it is at hand. Knowing this should help us to render greater service to the race at this crisis and this we can do both in the silent thought and aspiration as well as in the spoken word and outer act. Let us feel, then, that we are true Warriors of Light in the sacred cause of preparing the way for the Immanent Christ force that is to save and regenerate the world.

WILLIAM H. DOWER,
Official Head.

REPORT OF THE GENERAL SECRETARY.

I am come to you this morning to unfold for you a glimpse of the Ideal inspiring the work of this department, and to offer as concisely as possible, a review of its work for your consideration.

Since the inception of the Temple our leaders have builded into forms of matter, Spiritual Truths of inestimable value. Steadily, and unwaveringly they have held open the central point of inflow, thus radiating into the Earth's aura lines of regenerating force from Inner Spheres. To us they have given the privilege of building those lines of force into outer form; those Spiritual Truths into living powers.

You all have seen a great switch-board in action, have seen how the telephone lines are connected one with the other? If so, you will grasp my meaning when I use the switch-board as a symbol.

Picture to your mind this Center as a Great Sun-Center functioning myriad lines of golden force in all directions, filling hearts that are hungry with nourishing Love, illuminating minds that are confused with its clarifying Light, touching Souls that are sinking in despair with hope and renewed energy:—but all this from within. On the outer plane those same hearts and minds and souls are reaching out pleadingly for the material correspondence of the Inner Force and Light they have received. And so, I see this department as a Great Switch-board, connecting interiorly with the Divine Forces of Love, Wisdom and Power and functioning exteriorly corresponding, *materialized* lines of Force. Over these lines travel the Great Redeeming Truths given into our custody by the Great White Lodge.

I would read to you some words of the Master Hilarion:

"I have sometimes wondered what you would do if a wild beast were to spring out at one of your nearest and dearest friends, and you knew the beast was coming. Every Temple member is in a similar position toward the world today, and the carelessness, thoughtlessness, unbelief I see staggers me somewhat, in the face of the verification of so many warnings given by myself and others.

"Many, many souls are waiting in the world today for just the touch, just the word, that would bring them to this center and the word is not spoken! The time goes by and nothing is done to follow the directions I have given to all concerned. If any words or acts of mine could awaken the Temple members, at a distance particularly, to a knowledge of the danger they were in by such careless misuse of the privileges given them, I should consider myself particularly favored, but in my own case as in that of many other Initiates the conditions are such that I cannot make them hear. They have blinded their eyes and closed their ears to everything that does not bring them material possession.

"I say to you there is no greater need for effort on your part. Wherever sorrow and tribulation have done their work in the world and softened the hearts of people, there is an opportunity for you to take a message from me. It matters not whether you have ever seen that person in your present life or not, the very fact that you have been drawn to consideration of that person's needs shows that there is a karmic connection between you, and you have a duty toward that person, whether you are thus aroused by a notice in a daily paper, or whether it comes to you from some other source, your duty is there. You will not have to seek far for the message you should give. It is written in your own heart. Whether that message may seem to fail of results immediately or not, matters little; the *connection is made* and help can thereby be given."

In offering you a resume of our work, this department knows just how a brand new baby feels when it is presented to its various grandmothers and grandfathers, aunts and uncles and cousins and friends, for approval! Usually it smiles most sweetly, or howls most vociferously; so we, well we may do a little of both!

Our first step was taken when we asked for a Christmas Message to send to the world. It was given us. Two thousand copies were printed and sent out, our Temple brothers and sisters nobly doing their part in the distribution. In January the results became apparent for many letters of inquiry were received and carefully answered. Some of these inquirers entered the Temple ranks and in so doing placed themselves in line for Chelaship.

We had ere this recognized the necessity of special instruction for, and contact with, new students. For the Temple must be a bridge to those who are not consciously traveling the Path, as well as a point of connection for those who are. We must clear a Path over which they may walk and then reach out and encourage them to walk in that Path, or to at least take a few steps. This can only be done under a definitely organized and systematized plan. So, we outlined that plan and began building it into form. Here there are many points of interest to be touched upon, but time will not permit, so I will outline but briefly the steps already taken.

Each new member receives a personal letter upon entering. Once each month this contact is renewed. A monthly course of instruction has been established. Questions concerning the lessons in the First Book are being sent and the answers, in all except four instances, are returned regularly. These answers are carefully considered, suggestions made where the interpretations are incorrect or inadequate, etc. We also found it expedient to prepare for the assistance of new students a set of answers to the questions, restating the subject-matter in simplified form.

We have complete filing systems and card indices established, as well as form letters, follow-up systems, etc. Otherwise we could not have handled the rapidly increasing demands of the department.

During this time the propaganda campaign has been waged unceasingly. When writing to members names of persons interested in radical lines of thought were asked for; many were received. They were written to, cards made out and filed in the propaganda index for follow-up work. We next wrote to all Artisan subscribers who were not also Temple members, with the result that one-sixth of this number responded by affiliating with the Temple. All old inquirers whose names had been retained were also written to with good results. Lists of names in magazines were used and still we needed names—names for farther effort. Then one day Mrs. La Due said: "Sarah, I saw a letter in the *Bulletina* thanking the publishers for the use of their list of names. Why not write and ask for it?" This we did and they replied, saying they would be glad to exchange their list of 2000 names for a similar one from us. It was a long tiresome job, but we prepared that list making nine carbon copies for further use. Other organizations then were approached with the same idea and some exchanges made.

We have now about 4000 names of people interested along esoteric lines just awaiting the necessary time and means in order to commence a propaganda campaign among them. There are also nearly 1000 names awaiting the vital follow-up effort, for it usually takes from two to three letters to bring a response.

The need in the department for financial assistance gave birth to the idea of preparing a series of correspondence courses, which would not only give to the world the great exoteric teachings of the Master Hilarion, but would so give them that the world in receiving would be moved to reciprocate the service and return to us the material substance that would carry on the work. The preparation of these courses of study called for a greater expenditure of time, energy and money than we had anticipated. But they are now almost completed. Four orders have been received offering an adequate return, as well as requests from those who are unable to make an offering. The latter make the burden still heavier, but can we refuse to give to those who ask of us Spiritual Food?

At this writing over 3000 letters have been sent out, as well as propaganda literature and Artisans. Since January first within ten as many new members have entered the Temple ranks as had entered in during the preceding three years. The books and the work are open at all times to the inspection of interested members.

At this point we wish to publicly acknowledge our indebtedness and express our appreciation to Mr. Wolff for his unfaltering active support of the department. His clear mental conceptions and logical mind have

given greater assistance than appears on the surface. And I shall not fail to include in this report the work in Occult Mathematics, of this most efficient assistant of ours; for if, metaphorically speaking, walking the floor in helpless sympathy with a wild-looking man, who rages against Secret Doctrines that won't correlate their subject-matter, and then suddenly rushes to his typewriter and writes in calm majesty for many minutes, only to spring forth again into desperate struggle with the Occult Muse, while you, listening painstakingly to the difficulties and perplexities of that break in logical connection that won't clear up, soothingly but silently apply the Mystic Light, if that picture were omitted the story of the Temple work of this department would be incomplete.

As a last word to you I would impress upon your consciousness with all the power that is at my command, the crying need of spreading our message before the world. In this dark day there is a yearning hunger for that Light which will bring brightness and hope into the gloom. Wide-spread suffering is making that hunger take more and more conscious form. This is the Great Hour for sowing the, O! so greatly needed seed in the prepared soil. Can we stand by and fail to put forth the effort that will bring to others, perhaps many others, the Light, that may not only place them far along in the scale of evolutionary development in future incarnations, but may even save from breaking in some cases the heavily-strained thread that unites the lower and higher selves. What cost to our personal selves can be too great if it is demanded that this work may be done? That which we would be building is a Great Temple in the spaces of Heaven in which not only we would realize that only true life that is so wide and full, but with us into that Realization would come our darkened sin-stained Humanity, regenerated. A great part in that work is the opportunity that offers to every one of us. Can we stand supinely by, afraid to face the effort and the pain that is for but a moment *relative* to the great spans of time that lie before us? I trust that every one can stand and say: "No! cost what it will I will strive to give my best in that Great Fight." To him who can so courageously stand forth will come the blessing of a fore-taste of that Great Peace which is the foundation of abiding Bliss.

SARAH A. MERRELL BRIGGS.

Splendid and appropriate musical selections were rendered during the program of the Sunday meeting. At the opening the Convocation Hymn was sung by the assembly. The following selections were rendered:

Piano solo by Edgar Cheatham; vocal solo, "Open Thou Mine Eyes" by Miss Agnes Liberty; "Nazareth" by J. O. Varian, violin solo, "Madrigal" by George Bailey; duet, "While I Seek Thee" by Agnes Liberty and Dr. Little; "My Task" by Dr. Little, and "Fear Ye Not O Israel," by Otto Westfelt.

Dr. Little and Miss Agnes Liberty also sang a duet a "Song of Remembrance" in regard to which before singing Dr. Little spoke as follows:

"While we are assembled here, enjoying the fellowship of this hour, let us remember those of our brothers and sisters who cannot be with us to feed on this hour. Some of them are utterly isolated from Temple association. Their lives are lived without the refreshing and strength which comes from such foregatherings as these. Let us remember, too, those who have passed out of this plane and onto other, inner planes. They have become no inconsiderable company. Many of our staunchest fellows are working with us there. They are a great element of strength to us. Let us send them our love and greeting. And then there are those who have been with us here in fellowship and service, but who for reasons sufficient to themselves have voluntarily withdrawn themselves from us. Many of them have gone forth in bitterness and heartache. They are hungry and alone or they have grown deaf to the voices that call. They are still ours and of us. Let us send them our love and our yearning.

This first meeting of the Convention then closed by the reciting of the Mantrams, and the singing of the Consecration Hymn.

The meeting then adjourned out of doors where a group picture of the members was taken by Miss Wilson.

This concluded the reading of reports of officers. While the reading of reports was going on a distinct earthquake shock was felt by nearly all in attendance. The shock lasted for about twenty seconds and consisted of a series of gentle but very perceptible undulations, the whole building swaying rhythmically with the force.

Under the head of Remarks one of the members present related the following inner experience had at the time of the earthquake shock:

"I want to tell you of the earthquake you have just felt. It was a result of the victory of the positive, spiritual forces over the negative destructive forces at this Center. As I sat here looking at you during the singing, you disappeared from my sight and a different scene came before me. It then seemed that the three Masters stood above us in a triangle. Master Hilarion at its apex, and he waved a wand over us as if in benediction and in promise of better things. And then He said: 'Star of the East, your work is well done; as you drew the Wise Men to the Manger, so will you draw the Atoms into closer contact and into Form.'"

(Report of Convention will be continued in October Number.)

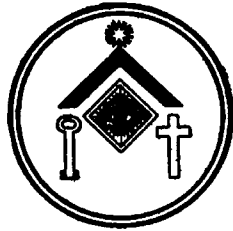
The Temple Artisan

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No. 5

Behold, I give



unto thee a key.

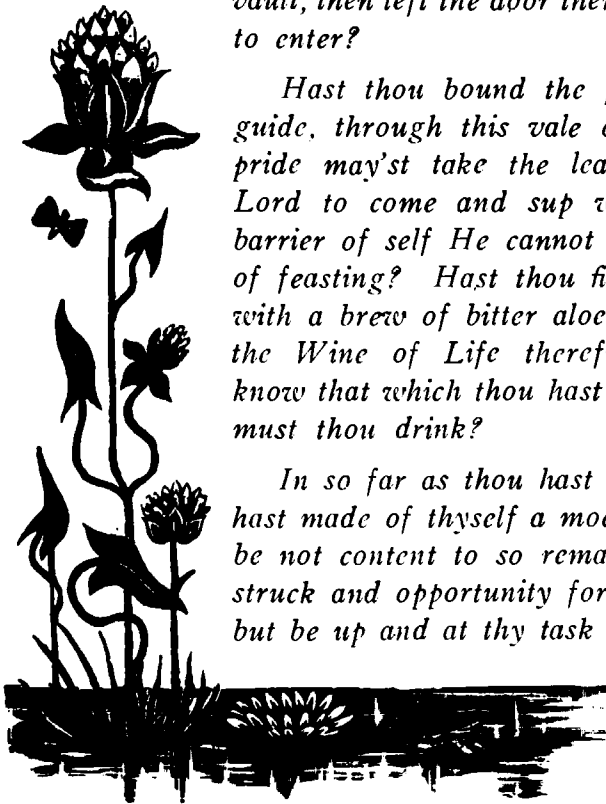
I ASK OF THEE.

I ask of thee, who art of mine, hast thou aimed at a star? Then take heed lest a fire-fly dazzle thine eyes and deflect thine aim. Would'st thou blind thine own eyes with a gnat of suspicion when clear sight is thine for the seeking where a light is set?

Hast thou built a wall 'twixt thy soul's desire and thee to satisfy thy body's whims? Hast thou placed thy treasures in a safety vault, then left the door thereto unlocked for thieves to enter?

Hast thou bound the feet of thy heaven-sent guide, through this vale of shades, that thou in pride may'st take the lead? Dost thou ask thy Lord to come and sup with thee, then raise a barrier of self He cannot pass to reach the place of feasting? Hast thou filled the cup of Service with a brew of bitter aloes, then sought to drink the Wine of Life therefrom? Dost thou not know that which thou hast brewed in the cup, that must thou drink?

In so far as thou hast done these things, thou hast made of thyself a mock to wiser men. Then be not content to so remain until thine hour has struck and opportunity for change is lost to thee, but be up and at thy task of overcoming.



THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Fourth Sloka (*continued*)

"Unabashed, but with abated strength, Fohat set his lifted foot upon the nether shore of Time; Darkness overwhelmed all living things. The faces of the Shining Ones were hidden from the circling wheels."

While the positive and negative aspects of Fohatic power are equal in intensity, one may exceed the other in purpose when subject to a higher form of energy; Divine Will.

With the fall of the lifted foot, the negative aspect would manifest more powerfully, *i. e.*, toward the close of a great age, the action of the Will of Fohat would decrease in strength accordingly.

Figuratively speaking, Fohat "unabashed" would be conscious of possessing the same amount of power, but his "abated" strength would leave him less able to utilize that power to the same purpose during a destructive period of activity than he had been in the constructive period of the same cycle.

A great cycle of Time is figuratively likened to an ocean. The nearer shore of the ocean would be comparable to the commencement of the cycle, and the nether shore, the end of the same cycle.

When the lifted foot of Fohat "falls upon the nether shore of Time," there is cessation of Time for the world or system of worlds concerned. That world or system is approaching its karmic period of rest. This is equally true of an individual, for the lifted foot falls for the personality with the passing of the soul from the physical plane. Motion and Time are practically synonymous terms. Yet, in reality, Time is an illusion of the senses. It has no *bona fide* existence. If the motion of the planets around the sun could be stilled there would be no consciousness of Time in the case of an inhabitant of any of those planets.

The darkness which "overwhelmed all living things," at the close of the cycle under consideration, was the clouding of Higher Manas—Spiritual Knowledge—in the units of the races then existing, except for the few,—those who were to become the progenitors of a new race. According to esoteric instruction, even "the few" had been removed from the places then occupied by them, into some place of safety, before the catastrophies occurred which

destroyed the continent then occupied by the dominant races of the earth.

The masses of the humanity of that period had degenerated to such a degree they could no longer function the forces of Higher Manas. Like the degenerated units of preceding races they had broken the laws of life in every respect, and had become unfitted to perpetuate a perfect human race.

The Wheel is also a symbol of a cycle of time. "The circling wheels" are lesser divisions of a great cycle, for instance, a day, a year, or a century. When the faces of the Shining Ones are hidden from the circling wheels, the light of Intuition is darkened. As all spiritual influences and forces descend in direct line from our spiritual progenitors, the hiding of the faces of the Shining Ones from the circling wheels would mean that the light of Buddhi-Manas no longer could function in the races in manifestation in those shorter cycles. The line of descent from the Regents of the stars would be cut off, as it were, by their evil acts. The third eye, the eye of Wisdom, would have atrophied.

It is written that the now mysterious Pineal gland is the rudiment of what was once the third eye in a prehistoric race. It was situated in the back and nearly on top of the head, and was the organ through which was reflected the Light of Spiritual Wisdom, which shone through the hearts of the Spiritual Progenitors.

The brooding of the Spirit is typified by the period between waking and sleeping as experienced by man. The period when action ceases on exterior lines and when the life sparks due to manifest in a succeeding age are in a stage of gestation,—a subjective state. In one sense it is a state of involution, a window between matter and Spirit.

The common use by students of Occultism of the terms "Involution" and "Evolution" in the same sense science applies the same terms, is apt to be misleading. For instance, the term "Evolution," as used by the said students, may express what is in fact the action of involutionary forces. From a scientific aspect the word "Evolution" expresses growth and development on entirely exoteric lines of life, unfoldment. The word "Involution" expresses infoldment of life forms. But from the Occultist's point of view the word "Evolution" would better express the process of infolding, while the word "Involution" would characterize a state of Being of which the average three dimensional being knows little or nothing. Until man has had conscious access to that state he is incapable of conceiving it as a working hypothesis. It is a

fourth dimensional state or plane. Esoterically the fourth dimension consists of the first, second and third steps of the return of matter to Spirit by means of Will and Higher Mind—a renumbering of creative energies from the first, second and third planes into a fourth. Length, breadth and thickness, the three dimensions of gross matter, are quite comprehensible to any normal intellect; but the characteristics of the fourth dimension; “the withinness,” the inwardness of Space and Matter, is another question. It is not inwardness in the sense that a man might say the organs of his body were within his body, but more in the sense that he might say the cells of every organ of his body had expanded until all sense of boundary was lost. A state where the point in the center and the circumference of a cell, seed, a world, or a sun have become one and finally disappeared into what the unthinking person would call nothingness. Occultly, it is the “Place of Silence.”

In one sense the fourth dimension is the Astral Light, but a distinction should be made between the higher and the lower astral, if that term is to be used to designate the fourth dimension.

From a mathematical point of view, the second, third and fourth steps, of the four steps previously referred to in relation to the fourth dimension, would be the fifth, sixth and seventh dimensions of Science. From the Occultist’s point of view, the fifth, sixth and seventh dimensions of Science are non-existent. They would correspond to the principles of Atma, Buddhi and Manas, the triad which is dimensionless,—the place of the great Silence before referred to.

B. S.

THE SEVENTEENTH ANNUAL MEETING OF TEMPLE MEMBERS.

REPORT OF PROCEEDINGS. (Continued from September ARTISAN).
SUNDAY EVENING, August 6.

A meeting of the Order of the Thirty Six was held beginning at 8 P. M. at Temple Headquarters. In addition to the regular services there was initiation of members into the Order.

MONDAY SESSIONS.

Children’s Meeting.

The Temple Builders, the Children’s Department of the Temple convened in the Halcyon parlors Monday at 3 P. M.

The meeting was opened in the Name and Spirit of the Child

Heart, in love, aspiration, song, play, and endeavor to help build the Temple in the hearts and lives of all people.

Opportunity was given the visiting members to witness a demonstration of the Builders' activities and to unite with them in the consciousness that underlies and pervades the work; for the Builders are laying Stones of Consciousness, the fundamental of all their outer work.

As a means for attuning Consciousness to the Universal Heart, they have been using music as a basis. Not for mere enjoyment, accomplishment or learning have they done this, but for the purpose of awakening the Higher Self to expression and service. Music being the building force of life, the co-ordinating principle between, spirit, mind and body, it is the Great Gift of the Divine to man, the Rod of Power and Light by which he holds his distinct Line of Heritage with the Father-Mother Self.

The program consisted of musical expressions on the part of the children, to represent the seven different phases of Consciousness transmitted by the Seven Tone Playmates, the Seven Senses or Life Winds.

Imagination, the Hearing Playmate, was represented by Lincoln Witkus, who sang, "The Gingham Dog and the Calico Cat." The Economic aspect, the Intuition or Smelling Playmate gave expression through the Song of the Ants, most originally rendered by Arthur Sterling Harrison. Co-ordination sang through the Touch of Nature Playmate, Eric Varian, who showed the wonders of Nature Laud. Jim Briggs, through the Sense of Perception, found the colors so pure and so bright, and made himself one with them in the Builder's song, "I Am the Pansy." Compassion found expression in "The Dollie's Prayer," sung by Florence Kent. "Shine on My Heart" was the song of the Love Playmate who touched the hearts of all the Builders bidding them sing in chorus. Discrimination was also expressed in chorus, in the Builder's song, "Tick Tock." This song has been published in *The Monitor*, a musical magazine of the Federated Musical Clubs of America. Special notice was given also in *The Monitor* of the musical work the Builders are doing.

Co-ordination was emphasized in a dance given by Florence Kent, also one by Sigurd Varian and Florence, closing in rhythmic exercises by all the children.

An interesting and amusing feature of the program was the translating into musical expression—a collection of objects arranged on a table. Mr. Cheatham played the message of the

stone, the straw doll, the saw, the ball, hammer, flower, etc., on the piano, and the children guessed which was talking to them. Needless to say it was both interesting and amusing; it being wholly spontaneous, and a complete surprise to the children.

Letters were read from various points where Builders' work is being done. Chrystal Mohr, our faithful Builder in Santa Barbara, sent a message. Mr. and Mrs. Geo. Miller of Winnipeg, Man., sent an account of the splendid work Mrs. Miller is doing there, which was much appreciated by those who are particularly engaged with children. Time was given for sending a definite thought to this group who were uniting with the meeting in consciousness of that hour.

A great force was generated in the meeting, beautiful and clear as the Child Heart Itself, so much so that one in attendance saw in vision a radiantly white angel hovering over the center of the room where the children were seated.

This force was sent to all Builders, to all children, the world over and the meeting closed with the Builders' song, "Father, Mother, Brother, Sister, Central Sun of Love and Light."

MONDAY EVENING.

A meeting for the Order of the Twenty Eight was held at 8 P. M. at Temple Headquarters.

TUESDAY MORNING SESSION.

In the morning at 10 A. M. Franklin Wolff gave a most interesting review to the visitors, of the work done during the past months by the Class in Occult Mathematics.

TUESDAY SESSIONS.

At 2 P. M. at the Temple Headquarters building, the regular annual meeting of The Temple Home Association was held.

Ernest Harrison and John O. Varian were re-elected directors for term of three years. Several important amendments were adopted which will undoubtedly be of much advantage to the plans of the Association. The Association was shown to be reducing its indebtedness substantially. It was pointed out that the Association was aiming to promote the activity of the Centre economically in many practical ways, that will make it more possible for

members to come to Halcyon and make a living, thus steadily externalize the plan given originally in regard to the CITY TO BE.

More regarding this will be given in the near future through the pages of THE ARTISAN.

WEDNESDAY.

In the morning at 10 A. M. a resume was given of the work done by the class in Music and Mysticism by Mrs. J. W. Dower. These reviews of the work of these classes gave visiting members an idea of the interesting classes now being held at the Centre regularly. That these classes are laying the foundations for a large educational work at the Centre seems very evident.

THURSDAY.

The day was given up to the annual all day picnic at Halcyon Beach.

The usual ocean water and sand dune bath pastimes were indulged in, in addition to clamming and other forms of recreation. It was a day for relaxing physically and mentally and all were benefited by the inner and outer glow of the radiant sands of Halcyon Beach.

FRIDAY SESSIONS.

In the morning at 10 A. M. at the Temple Headquarters, a Devotional meeting was held. The programme consisted of moments of Silence interspersed with appropriate music and reading from Devotional works, and the reading of the Ten Temple Commandments and Temple Prayer. The subjects for the Silence were Light, Love and Service, the key note of these being struck on the piano preceding the going in. A great Force was invoked by the Collective Unity and Aspiration, felt and realized by all present.

FRIDAY AFTERNOON SESSION.

In the afternoon at 3 P. M. Dr. W. H. Dower reviewed the work of the class in Biological Chemistry for the past months. The session was of much interest, showing how a knowledge of Chemistry will help understanding the inner or occult phenomena of life. Some laboratory experiments were conducted in illus-

tration of truths presented. The lessons of all the classes will be available some time for the general membership.

FRIDAY EVENING.

A Good and Welfare meeting was held at 8 P. M. at the Temple Headquarters. The needs of the work were shown in various ways. A paper was passed and a substantial amount realized for propaganda purposes. Mr. Wolff presented the needs of this Department. Mr. J. W. Sterling indicated how it was possible to build up a good printing plant at the Centre that would ultimately be of incalculable value in giving publicity to great truths that the Temple held for transmission to the world.

A letter was read from Mrs. La Due expressing high appreciation of the work done in helping the Centre of some old members at the Centre whose work did not take them into the limelight of the movement. Edgar Cheatham, Clarence Dennis, Paul Mohr, Melvin Burres and Claude Bardrick were especially referred to in this connection. Mr. Mohr and Cheatham responded happily voicing the sentiments of the others. In fitting manner a general discussion of the work in which many participated followed and a hopeful feeling was engendered for the future of the work as the result of all that was brought out in this meeting.

SATURDAY SESSION.

In the evening on the grounds of the Halcyon Sanatorium the Mystery Play, the "Harp of Life," was told in terms of music, sound, color and fire. The public had been invited and several hundred people from Halcyon, Oceano, Pismo, Arroyo Grande and other neighboring towns were in attendance. The play was a great success and highly appreciated by all. The spectacular effects of fire and light, as the song and music poured forth was as thrilling as it was splendid. In the November number of THE ARTISAN a fuller account of the Mystery Play will be given. This is the fourth Mystery Play that has been given in the open air and the fame of these plays is spreading far and wide.

SUNDAY SESSIONS.

This session was held at the Temple Headquarters and given

up to Temple Talks by visiting members. Space will not permit printing all the splendid talks given at this meeting by the visitors. Mrs. Jennie Borneman of New Orleans, a member of, and representing the International Theosophical Brotherhood with headquarters at Leipsic, Germany, presented the following appeal as sent out by the above body:

APPEAL TO ALL NOBLE MINDED MEN AND WOMEN.

During the life of the present generation suffering in every form has never so glaringly presented itself as in this world-war. It is not our object to describe it. Nor do we wish to blame anybody, for they are all suffering, friend and foe. The host of passions has been unfettered like a great conflagration, and men who are brothers and should look upon each other as such are tearing each other to pieces.

But everything that happens is just and arises from the divine law of cause and effect. Men among themselves are the tools of this universal law. This war is the consequence of causes which men and nations have, by their own fault (Karma), laid in the past.

But it is painful to see that, while paying the debt, they are laying the causes for future suffering. By the way in which the war is waged and by mutual hatred the nations are creating new causes which at a later age must again come into effect as new wars.

When will the world be better?

This will happen when men learn to avoid the causes of suffering, which are to be found in the non-perception of divine truth, giving rise to selfishness and lovelessness.

To accomplish it, two things are necessary:

1. That individuals and nations realize the object of existence and the laws of moral and spiritual life, and
2. That all noble-minded men and women unite in a spiritual alliance in order to raise nations to a higher standpoint of knowledge and morality by spreading the theosophical view of life.

The united spiritual force of such an alliance serves to spread a spiritual tidal wave, a stream of beneficent thoughts over the earth, by which mankind as a whole is raised to a higher stage, and the lower powers of darkness and selfishness, that are adverse to progress, are represented and restrained.

We therefore invite all noble-minded and eagerly striving men and women of all nations to co-operation, and we beg them, in

any manner to help the I. T. B. alliance in its ideal, selfless activity.

The I. T. B. in its turn extends a helping hand in support of all religious bodies and all ethical societies whose efforts are directed towards furthering peace and welfare to all beings, and who educate humanity in purity of thought and brotherly love among each other.

The I. T. B. has undertaken the task of gathering together all men irrespective of sex, standing or vocation, to whatever nation or faith belonging; who are willing to realize the brotherhood of humanity by enlightenment and works of love.

ALL WHO ACKNOWLEDGE THE TRUTH AND THE HIGH IDEAL OF THEOSOPHY AND BROTHERHOOD OF HUMANITY AS THE GOAL OF HUMAN DEVELOPMENT,

ALL WHO WANT TO HELP IN BRINGING TO DEVELOPMENT THE STILL SLUMBERING FORCES AND FACULTIES,

ALL WHO ARE SEARCHING FOR THE PATH OF RESURRECTION AND REDEMPTION AND EARNESTLY DESIRE TO FOLLOW IT,

are requested to send their address to the headquarters of the I. T. B. (Leipzig, Blumengasse 12), where statutes and pamphlets are obtained free of cost and where more detailed information can be obtained.

Sorrow and error are governing the world! Men and women, gather together in the service of Humanity! Only by love and knowledge can the world be led to a happier future.

Mrs. Marion Bouffait of Palo Alto, representing the educational phase, presented a very interesting paper on the fundamentals of the Montessori system of teaching.

Dr. G. B. Little of Palo Alto spoke on "The New Day," reading his splendid and uplifting poem with above title. Space will be given the poem in a near number of THE ARTISAN.

Mr. George Bailey of Santa Cruz spoke soulfully to the point as usual.

Mrs. W. A. Wotherspoon spoke inspiringly on the deep spiritual lessons revealed in the Mystery Play, "The Harp of Life," as presented on the Halcyon grounds the evening before.

Mr. W. A. Wotherspoon representing the economic phase pre-

sented the following forceful ideas on "The Art of Managing the Earth":

THE ART OF MANAGING THE EARTH.

Ten or twelve minutes has been assigned to me to talk on economics, and in that time I am especially requested to outline the steps of transition from present chaos to future order. But people who can put on a Mystery Play in four days may be pardoned for thinking that the capacity of a new member can only be tested by trying him out.

To lose no time in beginning, I shall define Economics as the Science of Managing the Earth. Its laws are the laws of the ownership and use of natural resources; and it is required to answer all the problems of production and distribution. The art based upon this science is the art of living together on this our planet.

Such problems have occupied the major part of the time and attention of mankind from the earliest ages when human beings began to multiply and occupy the earth, down to the present hour. Out of this struggle has arisen every form of organized society and government—tribes, clans, theocracies, oligarchies, kingdoms, empires, republics. Slowly the human race has struggled up through savagery, barbarism, slavery, feudalism, to our present stage of capitalism.

The essence of capitalism is the private ownership of the earth and its resources, and of all the machinery, tools, and methods of production and distribution. It is based on Competition—the struggle of man against man for possession—the survival of the fittest. It kills out love, mercy, charity, and sympathy, distorts justice, and makes might the only right. It makes success the highest good, and the development of all the finer graces and spiritual qualities of secondary importance.

Its method of distribution is the wages system. Under that system, labor is paid barely enough to enable it to live and propagate. As in the railroad system the rule is to charge all the traffic will bear, so under the wages system the rule is to pay labor as little as is consistent with keeping it at the highest point of efficiency. Even this rule is frequently disregarded by short-sighted employers, and labor falls far below the point of maximum efficiency. At its best, labor is only paid in wages what will enable it to buy back fifty per cent of what it produces. In consequence we have the recurrent phenomenon of so-called over-production—

which is in reality under-consumption. Since the workers, who are of course also consumers, and make up the greater part of the body of consumers, can buy back only half of what they produce, therefore outside markets must be found. The nations therefore go a-gunning for fresh markets to buy up their surplus commodities, and since all nations are under this system, and in equal need of markets, each one gets up an army and a navy to protect such markets as it has succeeded in establishing. All wars are thus primarily wars for markets; and as the world grows fuller of people, and the unexploited countries narrow in extent, the wars grow more stupendous; until today we have a world at war; and wholesale death in Europe consuming America's surplus. Temporarily, this has relieved what was rapidly becoming our chronic condition of sub-acute civil war, taking the form of strikes and lock-outs; and covered our state of economic disease, which breaks forth in our extremes of wealth and poverty, in the racial infanticide called child labor, and the matricide of prostitution.

Surely, the most purblind conservative beneficiary of the system cannot maintain that capitalism is the final word in Economic Evolution!

Granting this, our chief interest centers on the answer to the question, what shall the new order be? The self-evident answer, that thrusts itself upon any thinker by the mere law of opposites, is Co-operation. Instead of man against man, to the destruction of the race, let us have man with man for the progress of the race.

But how shall the new order be ushered in? There are two schools of economic thought attempting to answer this question. One is the Individualistic school of anarchy; the other the communistic school of socialism. Again, the anarchists are divided into two schools, the philosophic and the revolutionary. The first employs as its means passive resistance, the best known form of which is the general strike. The second stands for direct action and force; its characteristic weapon is sabotage.

There are also two divisions of socialist methods, one known as the single tax, which endeavors to effect gradual confiscation through the use of the taxing power; and the Socialist Party, which endeavors to effect wholesale appropriation through political control.

The objection to all these methods is, first, that they require time to convince the majority; and that time to save ourselves and our fellows is becoming more limited every day. The emergency grows pressing, while men are mowed down by the millions by

death-dealing agencies every day growing more competent to change live, useful men into pestilential corpses; and, second, that Nature's method of evolution is not by means of such intellectualisms. It is possible that the great mass of the people should some day be educated by these methods into a better way of living, provided enough of them survive this ordeal with brains competent to receive such an education; but it is not the best or quickest way. Nature has means more potent than words by which she persuades her children to come forward into the light.

I suggest that we follow her methods—using the necessities of man to move him along. Let us make a beginning by actually doing the thing with the means at hand, as she does not hesitate to start a giant redwood with a tiny seed. Let us bud the new tree that shall bear better fruit on to the trunk of the existing economic system, sap its vitality, change the current of its life-forces, and bring the new in an orderly irresistible growth out of the old. Let us use the present forms of Government and of law, but change the personnel of the beneficiaries. Instead of managing industries for the benefit of the few and at the cost of the many, manage them for the benefit of all.

And let us begin NOW, with those who are ready, however few they may be; and, without wasting speech or argument, learn to do by doing.

We can use the existing forms of business organization, for they are the outgrowth of experience, merely changing their direction, so that their profits do not go to stockholders as *opposed* to the workers, but to workers and stockholders as *one*. That is, make the workers controlling stockholders. This simple device will shift the benefits from the few to the many.

We all know that in the orderly evolution of industry the partnership succeeded the individual, the corporation the partnership, and the trust the corporation, because each was a more economic system of co-operation. Economic saving was the one means that pushed on this development, without any time being lost to talk the public into it. In fact, the public has pretty steadily resented each step of the advance. Nevertheless, these are tried and proved methods of co-operation and have been found effective and successful. Let the useful people learn to apply business principles for the common good. Let us learn to love our neighbor in terms of business.

I have studied and planned for twenty-five years along these lines and have submitted my various plans and the plans of others

to the acid test of experience. And I say to you that certain principles in Sociology and in Economics have been proved as completely as we can prove the principles of geometry; and, in spite of many thwarted beginnings, I say, without fear of successful contradiction, that the right plan of organization of business along co-operative lines has succeeded and will always succeed under sound management and under average conditions. The three chief requisites, since I must put the matter very briefly, are, ample capital, skilled workers, and competent management. Such failures as we all know of can be traced to the lack of one, and often to the lack of all three of these necessary factors. A body of people composed of doctors, lawyers, salesmen, and students too often undertake a farming organization, not one of them knowing how to farm; they then start on the most inadequate capital; and try to run the affair by popular vote. Imagine a railroad being organized that way! Or the Standard Oil Company! Gasoline would not be cheaper by such means; but dearer; because so little of it would be produced. Such failures as inevitably arrive as the result of such efforts are not arguments against my plan, but arguments for it. They show the necessity of its various requirements—capital, trained workers, and competent management.

These plans have already been formulated, and will be published. They can be applied to a small industry, or to the affairs of a state or a nation. Since coming to Halcyon, I have applied these principles to the proposed organization of certain industries here. These plans will appear from time to time in THE ARTISAN, and I shall be pleased at any time to discuss the details with any interested person. This is a universal plan, approved by the best business men and women I have met in the world, and by the Masters of the White Lodge.

It would indeed be most fitting, could such a plan be tried out and demonstrated at this Center.

I can only say in conclusion, to our Master and to you, my comrades, each and every one, in the words of our beautiful song, "All I have and hope to be here and now I offer thee." Let us all get together and really build the Temple of the new civilization, the Temple of the Useful People.

W. A. WOTHERSPOON.

Miss Maud Wilson of Palo Alto voiced the compassionate note for the sufferers of the Great War, and spoke particularly of the work of the Belgian Relief Commission in alleviating suffering.

A substantial sum of money was contributed after the meeting to be sent by Miss Wilson to the above Commission for such relief.

This concluded the list of speakers and the meeting was closed by the singing of the Consecration Hymn. And the Seventeenth Annual Convention of Temple Members passed into history.

FROM THE GENERAL SECRETARY.

We have something that every Temple member should read, viz., two new instructions, belonging to the Correspondence Courses, entitled:

DEVACHAN.....Mrs. La Due
SOLIDARITYDr. Dower

These Truths are presented from entirely NEW points of view and are so vital that we offer them to the membership at large apart from the Course of Study to which they belong, for about the cost of preparation and postage; viz., twenty-five cents each.

Send your order to the General Secretary direct.

May I tell you why I use that word "direct?" When anything belonging to one department of the work is sent in a letter to another department, it makes much trouble for the entire Staff. The Offices are over a mile apart, in one instance, and a few blocks in the others; therefore to send orders, etc., to the wrong department simply means that that Officer must write a special letter, restate the subject matter for you, send your name and address, and mail it to the right place. And we are all overburdened with duties just now!

If you will remember this, you may be sure we ALL will appreciate fully your effort to send to each of us that which belongs to our special department of the work.

HALCYON CIRCULATING LIBRARY.

With this issue of THE ARTISAN, information concerning the new Library is offered to the public. Here is your opportunity to read many books of interest and worth for a small return.

Our plan is this: We will send you any book on our lists and you may read it for ten cents and cost of transportation, which is very slight. However, a limit of two weeks must be

set, and if the book is required for a longer period, five cents' per week extra will be charged.

A deposit of \$1.50 will be required against which rental and transportation charges may be made.

Write for our book lists. We also will try to secure any book of general interest that you may wish to read if it is not on the lists sent you.

A book is a Messenger, and all books of value should be kept for the USE of all. Therefore, if you have any books which you have read that are of value, won't you send them to the Library and thus help along both the Center and the new effort to build? Who will be the first to respond? We now need copies of the following books:

Nature's Finer Forces.....	Rama Prasad
Man Visible and Invisible.....	Leadbeater
The Light of Asia.....	Arnold
Dreams	Leadbeater
And many others!	

Send all orders and contributions to Sarah A. Merrell Briggs,
Librarian.

TEMPLE ACTIVITIES AND NOTICES.

To the Order of the 36: We need to call the attention of the members of this Order to a communication sent them together with the first two lessons of a special Correspondence Course, and especially to the statement of the conditions under which this Course would be sent. It is designed only for those who are willing to WORK to fit themselves for more advanced Teaching. If the members of this Order do not answer the questions and comply with the conditions, we will be unable to give them the advantages inhering in this special work.

We must bear in mind the Occult Law of Reciprocity in this respect, as well as in all others. B. S.

* * * *

To the Members at Large: In calling attention to the Correspondence Courses, I wish to advise Templars who feel unable to take up all the Courses, to at least take up Course Six; for upon a perfect understanding of the Principles involved in those six all-important Instructions rests a possible understanding of the

subjects introduced in other Courses. The subjects are presented from a different viewpoint than they were presented by the first writers of the Theosophical movement for much light has been thrown upon them since that time. G. in C.

* * * *

W. A. Wotherspoon, now of North Branch, Cal., was at the Centre the latter days of September for business purposes. Mr. and Mrs. Wotherspoon are at North Branch developing mining property, but this will not prevent them from visiting and living at the Centre and working in conjunction with its development.

* * * *

Franklin Wolff is also at North Branch for a time, expecting to return to the Temple Centre on or about the Holiday season. His interesting lessons in Occult Mathematics will, however, continue, as he will transmit such lessons regularly as required.

* * * *

The Halcyon Development Company has been formed at the Halcyon by Mr. W. A. Wotherspoon and Mr. Otto Westfelt with some capital in hand to promote certain activities that will make for good constructive work, and aid members desiring to locate here to find a place either on land or in other industries that may be organized. More complete information regarding this Company will be forthcoming in future numbers of THE ARTISAN.

* * * *

Members please note that October is the month for the payment of semi-annual dues. Prompt remittances help the Temple to meet bills and promote its activities.

* * * *

Temple Builders' Lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand

contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

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All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.



Every Temple member should have a copy of the Temple Calendar for 1917 printed in colors. Calendar is of twenty-four pages, every other page being filled with Temple messages, aphorisms and fitting quotations from THE TEMPLE ARTISAN. Price 50 cents per copy. Order from Halcyon Book Concern.

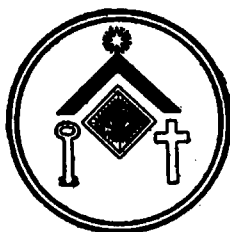
The Temple Artisan

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Behold, I give



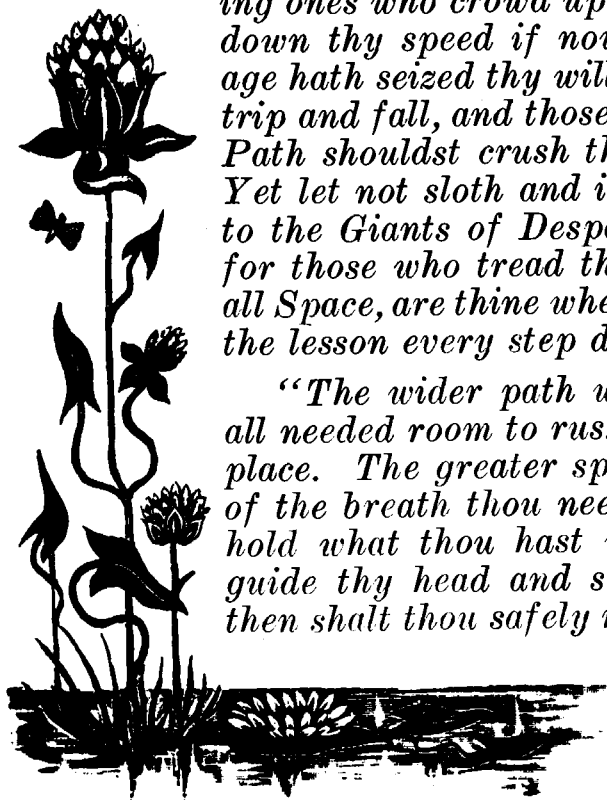
unto thee a key.

THE SPIRIT OF THE AGE.

If I might speak to thee today, my child, with mouth to ear, no barrier between, then would I say again and yet again:

"Seek not to widen far the narrow path which leads to Life triumphant by thrusting from thy side the halting ones who crowd upon thy steps. Slow down thy speed if now the spirit of the age hath seized thy will, lest thou shouldst trip and fall, and those behind thee on the Path shouldst crush thee with their feet. Yet let not sloth and idleness betray thee to the Giants of Despair who lie in wait for those who tread the path. All Time, all Space, are thine when thou hast learned the lesson every step doth hold for thee."

"The wider path would give thy foes all needed room to rush thee at some trial place. The greater speed would rob thee of the breath thou needest in the fight to hold what thou hast won. Let Wisdom guide thy head and strengthen thy feet, then shalt thou safely reach thy goal."



THE NEW DAY.*

By GEORGE B. LITTLE.

Up from the dawn there sprang a glow
Which lighted there the torch of day
So radiantly that all must know
The morn in glory treads this way.

And green things bent their heads in prayer,
Doffing their jeweled crowns of dew,
And songs of birds rose in the air,
Proclaiming their allegiance, too.
The cattle on their thousand hills,
The wild things from their secret haunts,
The tumbling brooks, the glancing rills,
And all the host which nature vaunts,
Saluted, each in his own way,
The stately sovereign of the sky
And worshiped with the new born day
The glory thron-ed there on high.

Then came the poet with his song;
And came the painter with his brush;
And lovers came that way along,
Their eyes alight, their cheeks aflush;
And mothers with their babes at breast;
And children followed in their train;—
And everywhere was joy expressed
That day had dawned on earth again.
Ah! soul of mine, be still and think,—
Who is it treads the peaks of light?
Who pours the morning o'er the brink
Of the departing walls of night?
Whose glory fills the purple hills?
Whose wonders tremble there on high?
Whose hand is it that tips and spills
The floods of light through all the sky?

Shall I, His pensioner below,
Forget to greet His dawning day,
When all I have, and am, I owe
To Him who passes now this way?
Ah, no, my heart! Fling wide the door,
Fling wide the windows to the East,
And light thy altar flames once more!
Thyself the offering, thou the priest.

Ah, Lord of Heaven, whose glory streams
From all the strongholds of the sky,
May something of the light that beams
About Thy throne-place there on high
Enter my heart, illumine my mind,

And shine in gladness in my eyes;
Guiding my feet until they find
The ways of worthiest enterprise.
And may I not be over-borne
If in these hours of early dawn
I hear the cry of those who mourn,
The groans of nations trampled on,
The clang of arms, the words of hate,
The lustful laugh of those who prey,
The broken sobs of those who wait
In terror of the dawning day.

But Lord, I would not close my ears,
No! clearer, keener make my sight;
I would not, Lord, forget the tears
Wrung from the hideous depths of night.

But this I would, my Lord and King,
If so it may be by Thy grace,
That on my shoulders Thou shouldst fling
A robe such as Thy servants place
Upon their shoulders when they go
Forth into the abyss of night.
A robe so woven men may know
There goes a messenger of light.
Of love this garment fashioned is,
Of tenderness and faith and hope;
And patience wove in it a kiss
Of helpfulness for those who grope.

Its girdle is a strand of strength
Which thine own hand hath touched and blessed;
And all throughout its breadth and length
There plays the light of day unguessed.
Clothed in this robe, dear Lord, I would
Bear food and drink to those who faint:
And, oh my Lord, if haply should
Drop from my lips the cold restraint
Of selfishness, and lust, and fear,
Of ignorance, and littleness,
Then would I speak Thy mercies dear,
And all Thy ways of blessedness.

But, Lord, if this is not for me,
I pray Thee bid me then uphold
The hands of those sent forth by Thee
To wipe away the tears of old,
To right the ancient wrongs, and place
The mark of God upon the brow
Unlighted by Thy heav'nly grace
But by the beast deep branded now.

And, Lord, dear Lord, grant this I pray
 That in my eyes may burn a light
 Gleaming with promise of Thy day,
 However dark may fall the night.
 And may my heart feed well this flame,
 And pour its oil of gladness there,
 And, steadfast, thus Thy love proclaim,—
 This, Lord, dear Lord, this is my prayer.

*Read at Temple Convention meeting, August 13, 1916, by Dr. G. B. Little.

IMAGINATION VERSUS FANCY.

TEMPLE TEACHINGS. OPEN SERIES. No. CXLVII.

From the viewpoint of a true Initiate, the most pitiable object, the saddest travesty of a human being, is the man without a God. By the term "a God" I mean the highest ideal of God it is possible for man to image and fix in his mentality. The characterless ideal conceived by man at one period of life may differ greatly from an ideal conceived at another period; but however feeble by comparison his first ideal of God may be to that conceived at some later period, it is in fact one feature or aspect of God, and therefor is as truly God as is the later formed ideal. The difference between the two lies in an increase of wisdom and in the character of the attributes he is able to image in the later period, of that which must ever be an increasingly great ideal, when all is told.

No tongue can tell the sad effects of the misuse and misinterpretation of the word "imagination," and accordingly of the misunderstanding of the nature and purpose of the attribute to which it is applied. Imagination and fancy have been so generally and inextricably confused in general conversation it is seldom one takes the trouble to segregate the quality or attribute to which the word has been applied and endeavor to learn exactly what interpretation was intended by the speaker or writer, yet the difference is all but insurmountable, for imagination is an attribute of the Divine Soul, and fancy is a quality of the lower mentality. To imagine an object or an attribute is to create the form of that object on an inner plane, and that object or attribute must as surely become objectivized to the human senses in due time as day will follow night. To paraphrase Paul's interpretation of the word, Faith, we might say, imagination is the substance of things hoped for. Imagination is so swift in action it would appear that there was hardly time to picture all the details of a perfect form in the instan-

taneous flash by which the mind seizes a replica of the object
taneous flash by which the mind seizes—a replica of the object
imagined. Even sunlight performs the phenomenon in photography.

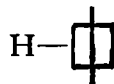
Only God can create an image God, only God can see God, and the image making power of man could not create an imaginary form of God if that God had exercised no power in the creation. Just so far as one center of the screen of man's mentality is evolved to the point where it can receive and record an image of God, is there a true picture or true ideal of God in that man's mentality. What a desecration then must it be when man persistently applies the term imagination to the fleeting evanescent fluctuations of the lower mind, and what a deprivation for the man who has been taught that all his imaging of Godlike qualities and the forms which convey his ideals of super-human greatness are but fancies without any permanent value. As he has had no other way of creating his ideal of God than by means of imagination, such a man is without a God. The only center of the soul by which he can cognize God is allowed to atrophy or to deteriorate so badly as to be no longer capable of responding to the divine impulse which in the early years of his life was subject to his will. The killing out of the imagination in a child by ridicule or punishment is a crime against nature. You may say, how image the Absolute which is without form if I am incapable of accepting any lesser idea of God. In reply I say I am not referring to the Absolute in introducing the word "God." To avoid all unnecessary differentiation of substance and form, strive to realize that with the first reflection or manifestation of the Absolute, as the principles of Atma-Buddhi-Manas; creation by kryashakti,—Divine Will, began. In simple terms, the Absolute created or reflected an image of God—a synthesis of the afore-mentioned. principles, and all creations which followed, as the ages came and passed, were but differentiations and combinations of those first three principles. The principle of form, commonly termed geometry, was one of those differentiations; but form is relative, consequently the God-head is not confined to any one form but is present in all forms. The all inclusive form of a sphere generally enters the mind, in endeavoring to image that God-head, The imagination can hardly go astray in picturing any high ideal, for as before intimated, the character of the ideal depends upon the development of that center of the human brain through which the power of image making is preeminently active.

There is no irreverence, no lack of spiritual discernment, in

imaging God as a being formed on similar lines to that of a human being, for a perfectly formed human being is the highest possible ideal form. One of the objections, voiced by many thinkers, to limiting the Absolute by the idea of a God in form, comes from the belief that owing to the manifestation of the pairs of opposites in all form, a perfectly good God could not exist in form, as evil must be co-existent with good, but to my mind that objection is immaterial, for even in the case of a normally good man the power to work evil is his if he so wills. In fact it is his power of choice which renders him either a good or an evil man, as the case may be.

I would not have you think I am insisting on any one form as a pattern to build an imaginary God upon, but I am insistent upon the necessity for keeping alive that center of the brain through which imagination works, and you cannot do this if you refuse or neglect to image some ideal of the God-head therewith any more than you could mould an image of clay without the clay, for the attribute of imagination is purely an attribute of the God-head, without which no possible form could come into manifestation in matter.

A deep underlying truth was unconsciously uttered by a materialist who satirically gave to man the privilege of making his own God; for if you have a high ideal to which you have applied the name of God you have indeed created a form by imagination, which is your God so far as you love or worship the attributes with which you have endowed that ideal form, for it is the character and nature of those attributes which have called forth your love and devotion, and those attributes belong to the God-head.



THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzryan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Fourth Sloka (continued)

Doubtless there are many keenly interested occultists in the world today who are watching the trend of world events and comparing them as they occur with corresponding events during the overlapping of two great cycles in former ages.

If the data now being secured were available and might be compared with that secured in the last mentioned periods and which now rest in the secret archives of one of the underground Temples, a bright light would be thrown on many of the present

day problems for the definite lines on which the universal forces work out the karmic effects of evolutionary impulses upon humanity are unchangeable and repetition of opportunity for so doing occurs at the same point on each line.

With the information that has been permitted to leak out by the guardians of such knowledge together with many legendary tales which are to be found in the folk lore of the oldest nations, there may be constructed by the aid of analogy a method by which we could learn much of some of the great cosmic purposes behind the sudden veering of the mass mind of humanity.

Among those who are interestedly watching and reviewing the said great world events during the present era are a few individuals who, although they bear no outer signs to distinguish them from others, are easily recognizable by each other when together. Their broader and deeper outlook on life, remarkable psychic development, devotion to high ideals and mental and physical vitality has fitted them for the undertaking of gigantic tasks. They are on the *qui vive* to take advantage of any new invention or discovery in science and apply the knowledge so gained to the solution of their individual problems. A consuming thirst for adventure which requires almost super-human courage and endurance sometimes actuates these "peculiar people" as they may be fittingly termed. Among them may be found some of the best known deep sea navigators of this age; men who have undertaken to solve the mysteries of the polar regions. They may or may not be conscious of the fact that they are appointed karmic agents, or that hereditary instincts are drawing them on to certain localities where former lives have been passed, yet this is true in some instances. The action of the cyclic law is still farther back on the line of causes of such individual impulses as are those which drive men into the fields of discovery, for it is during such periods as the present when there is an overlapping of important cycles that preparation must be made for the ultimate removal of a race from a continent or part of a continent because the cycle of manifestation for that continent is closing, and the race is to be saved by removal in order that it may continue its individual cycle in some other locality with which it has been karmically identified in some previous life.

The all but continuous efforts of navigators to reach the north and south poles during the last quarter of a century is one of the signs pointing to the eventual discovery and settlement of certain arctic and antarctic lands; and now comes what appears to be a

well authenticated story of the discovery of a hitherto unknown continent in the vicinity of the arctic circle, which was reached by taking an altogether different course from that taken by former navigators. The land discovered may prove to be some part of the legendary land of the Gods, the Mount Meru of the Secret Doctrine. The near discovery of this arctic continent was prophesied some eight years ago by the Master Hilarion who said that another tipping of the axis of the earth was comparatively near at hand, the result of which would change the present ice cold regions of the arctic zone into the veritable paradise it had formerly been. The discovery of the new land is said to have been made by the Stefarsson exploring expedition, one member of which has reached America. He is somewhat reticent about the discovery, preferring as he says to leave the announcement and details of the results of the expedition to Stefarsson, the head of the expeditionary force, when he shall come out from the north as he is soon expected to do. He left his party as soon as they had reached a certain point and came on with a fisherman's outfit to the Canadian border. He mentions the discovery of immense beds of copper and other minerals, notably iron, sufficient in extent to supply the world need of those minerals for ages to come. This special reference to copper recalls to mind that symbolically copper is the metallic correspondence to Manas and the incarnating ego. That particular deposit may play a large part in the development of a land intended for a higher order of beings than are the present races of the earth.

If the discovery of this land proves to be all that is claimed it will be of special interest to students of the Secret Doctrine, as it may be all or a part of the arctic continent which was the home of a highly developed race in a former age, a race which was ultimately destroyed for similar causes to those which led to the destruction of other ancient races. However, it is stated that a remnant of the race was saved,—and strange to say, the navigator referred to claims that the expeditionary force also discovered a race of blond esquimos dwelling upon the newly found land that is far superior to other esquimo races. It is quite possible this race may prove to be the descendants of the remnant when the great majority of the race were overwhelmed by the rush of ice cold water when the tipping of the earth's axis occurred.

If all this be true it will not be difficult to understand the afore-mentioned thirst for adventure and the strong impulses which are forcing certain individuals into many new fields of investigation.

The present craze for speed in all fields of labor, and even the new science of aeronautics may have an occult base, for it is quite possible that it will have to be by methods requiring such means of locomotion that the advance guard of a new civilization can possibly reach there and commence the preparatory work for the receipt of emmigrants who are to follow. However, there may be great and sudden changes, not only at the north pole but all over the earth's surface, before that time shall come.

If as has been predicted another change in the axis of the earth is imminent there may be a complete reversal of the present climates. The Temperate zone may again become a great glacial waste, and the Arctic zone regain its former perfection. That immense changes are imminent in all fields of life is evident to the most careless observer.

B. S.

ADEPTSHIP.

Many letters of inquiry regarding Adeptship have recently come to us, and one of the more frequent inquiries made is in regard to the association of an Adept with those who are far below him on the scale of evolution. These inquiries can be best answered in the words of a Master on the subject of Adeptship, as given to one of the Temple Orders.

"Adeptship is the next step below Mastery. An Adept is not a Master but is nearing the state of Mastery. An Adept is personally under the rule and direction of the Master of the degree of the Great White Lodge in which both Master and disciple karmically belong. He has become an Adept by following the rules and directions of his Master from the time he became conscious of his need for guidance and became an accepted chela, the guidance he must secure to gain such knowledge as would fit him for higher fields of endeavor than could be reached by adherence to any educational system which confined his efforts to a three dimensional world. There comes a period in the course of his studies when he must separate himself from the masses of humanity and pass some years in strict seclusion. In the case of a male who has been under the conscious direction of a Master in a former incarnation, that period will comprise the years between his twelfth and twenty-fourth birthdays, or until the age of puberty has been passed. No human being of this age of the world can gain Adeptship in one incarnation, consequently, if he reaches full Adeptship it is evident he has passed many minor stages in previous lives. In some instances his memory of those stages does not awaken until he has passed

the age of puberty, but this correlation between soul memory and the lower mentality, does not exempt him from the rigid course of training he must subsequently enter upon if he is to accomplish his purpose.

The ignorance of the average man of the point of demarkation between such knowledge as may be gained by mental application, and the knowledge which may be gained by spiritual enlightenment, prevents him from attempting to cross that line, therefor he is not even aware that the line is there, or that it may be crossed when he has evolved the means of crossing. But they who guide his evolution know when it has become possible for him to make the attempt and they see that opportunity is given for so doing. From the moment of his decision he comes under the strict rule of chelaship, whatever his age may be, and he does not enter the world of men and affairs thenceforth until he has reached a certain definite degree.

No great Adept will announce himself as such, or permit of such announcement by those who have come under his personal direction. Recognition of his status can only come through the awakened spiritual perception of those to whom he presents himself. The fact that he had been so recognized by the latter would assure respect for his incognito. His coming into the open must inevitably bring much negative force upon him from the interior planes by the entities opposed to the evolution of man, therefor he seeks such seclusion as will enable him to successfully combat the antagonistic forces, and avoid all crowds, all argument, all notoriety. He does this in order to preserve his physical body for the use of his superiors until such time as he is willing and is permitted to make the final renunciation, and that time comes at some period after he has passed the degree of Mastery. His close disciples may not recognize him for what he is until some necessity arises in which case he may do what a great Master did, i. e., take his disciples "to the top of a mount" and permit them to behold a transfiguration, in other words awaken their inner vision that they may behold his real self—the nirmanakaya form."

In reply to a question concerning the prophecy of the coming Avatar and the time of His appearance the Master said, "I can do no better than to repeat the words of the same great Master. As lightning cometh out of the East and shineth even unto the West, so shall be the coming of the Son of Man; but of that *day* and *hour* knoweth no man. No, not even the angels, but my Father only."

The same is true in a lesser degree of the advent of every Adept into the field of man's outer vision, for only the Father—the Higher Self of an Adept—knows how, when and where he shall enter the arena of the world's affairs. Many highly evolved teachers of humanity have come, and will come in the future, among the masses of humanity, but they are not the Adepts. Occasionally there is one who is a recognized disciple of a Master, and he does a great work in preparing people for a higher step in evolution but he is not yet able to consciously pass the line of demarkation above mentioned.

G. in C.

THE MYSTERY PLAY.

The Mystery Play, the Harp of Life as given during the Convention of August last was as strikingly effective as the three preceding plays of previous years. The Play was given at night in the open air on the Halcyon grounds. In addition to the Temple members a large and interested audience assembled from the surrounding towns, was in attendance. Spectacular light and fire effects in conjunction with the music, singing and acting produced thrilling and remarkable effects that must be seen to be appreciated. In the Play of this year the singers also acted their parts.

CAST OF CHARACTERS.

Oma, (God of Imagination).....J. O. Varian
 The Daga, (God of Music and Intelligence).....Dr. G. B. Little
 The Moreen, (Queen of Fate).....Agnes Liberty
 Bamba, (Spirit of Hope).....Lola Liberty
 Briad, (Soul of Poetry).....Amy Ontiveros
 Sun Child.....Florence B. Kent
 Choral assistants—Mrs. W. A. Wotherspoon, Mrs. J. W. Dower,
 Mrs. G. B. Little, Miss Evaline Earle, Leon Awerdick, J. W.
 Sterling, and Russell Varian.

Druid Priestess-Interpreter.....Mrs. S. M. Briggs
 Light Bearer to Priestess.....Sigurd Varian

The following interpretation of the play was given by the Priestess Interpreter, as the play unfolded in terms of music, song and light.

BY THE PRIESTESS INTERPRETER.

Little modern children of Humanity, now for the third time the old Celtic Gods will be with you. They will be showing you

now how the great ever-living wonder-harp was called into existence. That harp that is indeed a gigantic mystery of Imagination. For is not its key-board above the farthest stars upon the ridge of Heaven, and is not its peddle stool within the abyss of Death, Darkness and Destruction, and is not its front post the great spear of Truth, and are not its strings strung across Time and Space and Eternity, and is not its sounding board the very Soul of Cosmos itself! The Gods again will be showing you how this great ever-living wonder came into existence. But if you would be seeing that wonder revelation and if you would be understanding that sight, in the seeing you must be looking outward with the eternal soul eyes you have, and not be depending upon the little foolish mortal eyes in you, that only see blindly the outside of Life and Nature and Fate. For it is but blind sight, is the mortal sight, blind and false.

And also, little mortal folk, if you will be awakening the deep spiritual ears you have sleeping behind the every day music of ordinary existence, if you will be waking this hearing that is within the within, you will be able to be hearing this dreaming music of creation as it drifts through the mystery of the Imagination of Oma, that wonder Ideal.

And if you can be holding your soul open through your eyes and ears, as I have asked you, (open and sweet and kind it must be, reaching ever inwardly for the deep meaning of Life rather than outwardly to the simple pageant before you), if you can be holding your souls open you will be understanding something of the Daga's music which he is eternally playing upon the Harp of Life which his Father, Oma, conjured out of the Cauldron of the Gods. And how he, the Daga, played a Sun-song upon the Harp and put into it the wonder of his life and the tone of his existence and how that sun song went out over the universe and set sun seeds along the ridge of Heaven. And how the song came at last to the bottomless abyss of Death, Darkness and Destruction, and how it was afraid and could not go into that deadness of Inertia. And how it went back to the Daga, the Good God, and he took it into his heart again and brooded over it for ages and aeons, and how in the long last he played it again upon the wonder ever-living Harp and how after that, the Sun-song found courage and went into the great abyss and set a sun seed in that pit of night, where Tigamos the Death God sleeps.

And he remembering now, for I told you so in the past, that Oma is the God of Imagination and Ideas and Ideals and that he

thinks the primal ideas of form and that the Daga is the God of Expression. It is he makes all things happen. He makes the stars shine and the Lion roar and the dove coo. He is the God of the cauldron and the Morreen, who is Fate, is his mate, you remember, and Agnus Og, the spirit of Eternal Youth, and Briad the Soul of Poetry and Priestess of the Cauldron, and Bamba, Spirit of Hope, who will be helping him play the tune of Existence upon the ever-living Harp.

And I, the Druid Interpreter, have come again out of that mystery of his creation to be showing you the meaning of the workings of the Gods, and I will stay with you now until the end of the evening to be helping your understanding. And now be very quiet in the souls of you and let the deep harmony of Peace be in your spirits. For I am lighting the fire of Illuminated understanding here upon this Druid altar of exaltation for you.

INVOCATION.

Mystic fire of ancient wonder, light up the eyes and sharpen the ears, broaden the mind and open the souls of the human folk here. In their matter and clay let them see the within; in the wonder Gods Plane, the vision Ideal. Let them hear the song behind the sound; the song of creation, of growth, of life. Open their ears and their eyes and their souls; let them feel the Gods and their great kind Hands.

I, the Druid, out of the past, open the door to the Children of Men. WATCH AND LISTEN.

INTERLUDE.

And now little Human people you have seen if your understanding was deep, the Ever-living Harp of Life called into Existence. Be remembering as I told you that its key-board is above the farthestmost stars and its peddle-stool is in the Abyss.

The Daga will be pondering and brooding his music now, he will be thinking out his universe. Afterward he will be playing his plan into existence. But be remembering now carefully that though here outwardly we sing of the creation of suns and worlds and men and birds and trees, it is the force of things the Daga is playing on his Harp for there is no tangibility in the Daga's playing; but you of the outer existence have no language excepting the language of tangible existence and we must be talking to you in the language you speak.

But remember that the sun song the Daga will be singing is the song of the soul of the suns of Cosmos. And when he sings a Nature song of years and ages and worlds it is the spirit and soul of these he is singing into existence and not the outer form. And the night he sings into existence is not the night as you know it but the universal soul of Night. And the Abyss he lights up is not nothingness as you are knowing it but the very spirit of the void. And the Heaven he sings his suns into is not the heaven above as you are seeing it but the very heavenly essence of existence.

And so through many ages of the Gods whose days numbered slowly into years by growing worlds and stars and elementary souls, the Daga's suns were set upon the ridge of Heaven and grew in power and did his wonder work.

But when the Heaven was full of shining light, the Daga's song still echoing down that vast, stopped at that slumbering deepness and that Dark, that pit of Night where Tigramos sleeps. Shivering the song shrank back into the Heavens and to the Daga's feet in trembling haste.

The Daga took that music in his arms and put it in his heart and brooded over it. It grew to fuller tones, took on a deeper might, the while it lay within that love. Then striking his Harp of stars and mystic power, the Daga made that song again in power, which coming forth on fire with wonder tones essayed that Darkness and that Night trembling no more. Its sound reverberated through that deepness vast where shadowy Tigramos the Death God dwells, making him move within his bed of darkness. And though he woke not then, all cosmos felt his cold, chill breath as a shadow of a shadow pass through Heaven and the Daga's heart. Yet went that vast song deeper in the Gloom and all the Deepness felt its tone of might until at last another sun burst forth down in those depths where that deep dead sea sweeps its waves beneath the very depth of Night, a Hero Sun indeed who lights the very Dark.

Shine suns of mine where the darkness is deep
On the ridge of Heaven
On the width of the Sea
Shine through the depths of the deepest Abyss,
Into the void of the coldness bring heat,
Into the heart of the deadness bring life.

An effective and interesting prelude to the Play was a rhythmic tableau interpretation by Miss Evaline Earle of a first

page Artisan Message "From God to Man," set to music by her and sung by Dr. Little.

At the conclusion of the Play Mr. W. A. Wotherspoon announced that on account of the great interest that had been aroused in these mystery plays it was designed to make them a permanent annual feature of Halcyon activities with a wider range of publicity.

TEMPLE ACTIVITIES AND NOTICES.

Henry Cowell, of Berkeley, Cal., spent a month recently at the Centre affiliating with the Temple as result of his contact. Mr. Cowell though but 19 years of age has composed music of such high and unusual order that it has attracted wide attention on the Pacific coast. From Halcyon Mr. Cowell went to New York City, where he will reside for a time in connection with his musical studies and investigations. While at the Centre Mr. Cowell gave a course of eight splendid and instructive lectures on music which were highly appreciated.

* * * *

Ernest and Mrs. Harrison and son, recently made a tour in their auto in the southern parts of the state, stopping at Los Angeles, San Diego, Tia Juana, Mexico and other places of interest. Various occult, economic and theosophical centers were visited enroute going and returning.

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Members please note that October is the month for the payment of semi-annual dues. Prompt remittances help the Temple to met bills and promote its activities.

* * * *

Temple Builders' Lessons attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

* * * *

Every Temple member should have a copy of the Temple Calendar for 1917 artistically printed in colors. Calendar is of twenty-four pages, every other page being filled with Temple messages, aphorisms and fitting quotations from THE TEMPLE ARTISAN. Price 50 cents per copy. Order from Halcyon Book Concern.

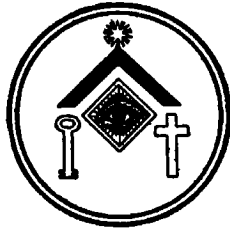
The Temple Artisan

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DECEMBER, 1916

No. 7

Behold, I give



unto thee a key.

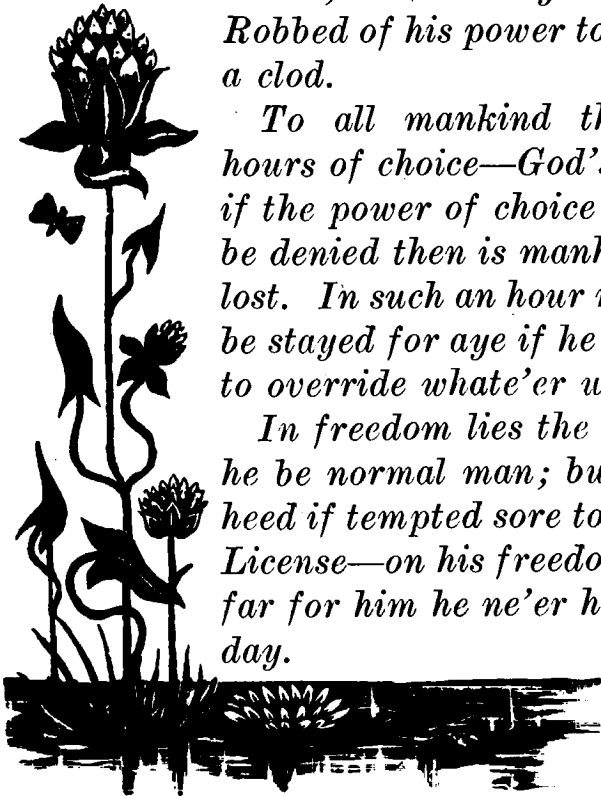
POWER OF ACTION.

He who would rob thee of thy power to act, by any man-made law or force, would strike a fiendish blow directly at thy soul. A FORCED restraint of Will breeds demons deadlier far than those which tempt to lesser ills.

Free to choose, and with the power to act upon his choice, a clod may well become a man. Robbed of his power to act, a man becomes a clod.

To all mankind there cometh many hours of choice—God's testing hours, and if the power of choice and right of action be denied then is manhood jeopardized or lost. In such an hour man's progress may be stayed for aye if he hath lost the power to override whate'er would stay his steps.

In freedom lies the strength of man, if he be normal man; but well may he take heed if tempted sore to place the Demon—License—on his freedom's throne. Better far for him he ne'er had seen the light of day.



FROM THE MOUNTAIN TOP.

THE HOLY CHILD.

The passing years may bring thee precious memories of days gone by; days when tears had vied with smiles throughout their fleeting hours, and Life spelled Love. Days when Love travailing sore at Morn, brought forth the Angel Peacce at even song. Days when Caen had been swept back into eternal silence by the power of Love Divine. But dearer far to thee than these, will be the memory of a day when standing at thy mother's knee, hushed expectant, there fell upon thine ear, from her dear lips, the story of the Holy Child,—the Christ.

And when, the story told, she led thee to a door (fast closed to thee for many days) which opened at her touch there before thee, stood revealed in *all its grace and beauty thy first, thrice Blessed Christmas tree.*

Mayhap it was a single branch of Fir, bedecked with trifles light as air and strung with simple gifts that loving hands had fashioned. Mayhap, it was a fine upstanding tree aglitter all with silver and with gold, its branches heavy with the many costly gifts! What matter then to thee, who only saw the mystery, and felt it linked to that most wondrous story of the Holy Child.

Can any gift of Lover or of Friend *now* fill thee with like rapture? Does any passing day *now* close with such a surfeiting of joy?

Yet God still lives by whom all things were made, and every Christ day draws thee closer to a day when as a little child again, thou shall behold, the greatest Mystery of all,—the birth and resurrection of the Christ within thy soul. No longer just a phantasy to thee, but as the Real, the One eternal aim and end of Life.

FIRE.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLVIII.


The pillar of fire which led the Hebrews by night, the flaming bush by means of which Jehova communicated with Moses, the tongues of flame which enveloped the disciples of Jesus, and countless other experiences wherein the energy of the fourth plane of manifestation had penetrated gross matter and became objectivised to astral vision were not the illusions of over excited brains as has been claimed by those whose psychic senses were still sealed; they were direct messages from God to man. Such vision will

become more and more evident as the days pass and the meaning of the fiery baptism the world is undergoing at this time becomes clearer. The use, or rather, the misuse of the fiery forces now being liberated in warfare would not have been possible even a single decade ago. The karmic agents of the Law could not have permitted the invention and use of the means for their exploitation to any such degree as is now possible. The energy which manifests as fire on the physical plane is set in action on the fourth plane, and its manifestation is controlled to a large extent by the Karmic Lords. The partial or complete destruction of life on the physical plane takes place alternately by fire and water, and in a fiery cycle the means for manifesting the action of the elementals in their fiery phenomena is far more easily obtained than in a water cycle. What is termed spiritual fire, the first veil of spiritual energy, does not consume gross matter. To the inner eye of the psychic it appears to be intense white light. To use a common expression, light must explode on the astral plane, thus freeing the atomic souls which give substance to the light of the material plane, before it becomes the fire of the plane of gross matter.

It does not occur to those who use the expression, "the light of the mind," as a mere figure of speech, that they are expressing reality, and that the first veil of Higher Man as—Akasha, is actually spiritual fire, light or energy *per se*.

Transmutation is accomplished by the action of spiritual fire, and by a process akin to explosion. After the lowest point in a manvantara is reached more rapid vibration is set up in the substance in manifestation. And instead of the action of the positive aspects of expansion and expulsion we have the action of the positive aspect of cohesion and concentration in excess of the negative aspects. There is a drawing together and cohering of the atoms of matter, and at the close of the manvantara the atomic substance—has rebecome the unit it was in the beginning. We use the words explosion and expansion in a relative sense; the word unfolding would more perfectly express the process of evolution, as the word infolding would better express the process of involution.

It must be understood that this process is in fact the process by which the regeneration and resurrection of the soul of man takes place. The fire—spiritual light—accomplishes this by means of the two opposites of nature, pain and joy. It is well to remember that this fire or light is not an illusion. It does to the nature of man, just what objective fire does to matter: it either purifies or consumes.

H—

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzryan, given by the Master Morya to the Temple of the People for the New Humanity.

Fifth Stanza, Fourth Sloka (Continued)

The terms, Force and Forces, occur frequently in scientific and in occult literature, and there seems to be so much latitude allowed in their application, especially when applied to spiritual beings, conditions and states of matter, that it may be well to make some effort to give the general Theosophical interpretation of these terms, so far as is possible. Science recognizes the results of the action of Force, but its devotees openly state they do not know what Force is. The "wise ones" of the East have stated that Force is the passing of one state of substance or energy into another,"—a transition, the effects of which are to be seen on other planes of action than the one in which the initiating energy and effect is generated and accomplished.

The use of the plural, Forces, as the word is often used by the same "wise ones" indicates certain aggregations of elementals resident in some one of the kingdoms of nature,—the four lower of the seven grand divisions of the One life,—as for instance, the fiery forces, electric forces, etc.

According to the understanding of the undersigned, with the passing of one form of substance or energy into another, there is a raising or lowering of degree; a gain or loss of power dependent upon the character and intensity of the force exerted in the initial impulse. In simple terms, Energy in process of passing from one state to another would have become something different at the highest or lowest point of the arc of ascent or descent, and to the strength and vitality which has precipitated action has been given the name, force.

So many different terms have been applied to what is in fact one homogeneous state of substance, by different investigators in both the fields of science and philosophy that it may be of assistance to our readers if we give a few of those terms which are in more common use in both fields. The more noted of the devotees to the cause of science have accepted the fourth dimension of space as a working hypothesis, if nothing more, and the following terms, among many others, have been given to its basic substance: undifferentiate matter, primordial matter, radiant matter, vital force, ether and protyle. The last mentioned term was applied by Mr. Crooks, and now is generally allowed. Philosophically and meta-

physically, the terms in more general use are, akasha, alaya, aether, monadic essence, and basic fire—the noumenon of electricity and of hydrogen.

The Vrill of Bulwer Lytton's "Coming Race" is an expression of the same state of substance as is Keeley's Dynaspheric Force. There have been, and still are, many seekers after this form of force, but as a rule they have not sufficiently taken into consideration the many invisible differentiations of the one basic life force, or to the fact that every differentiation throws the differentiated force or substance into a new field of activity—another plane of action, wherein other means of communication, other vehicles of transmission, are essential to manifestation to the physical senses. This was where Keeley failed, and even to this day his admirers and imitators are failing for the same reasons. Without doubt Keeley had discovered the existence of a most potent force in himself and had been able to express it, but when it came to transmitting that force to another, or constructing an engine which others could use for the transmission of that same force by means of wires or by some other method, he failed egregiously, and died, a supposed fraud by the majority of the scientists of his day.

The Masters have said that the form of force which Keeley tried to use would be possible of manipulation by the Seventh Race of humanity, but its discovery would not be permitted in a commercial age. The present races of the earth are too material to handle such a form of energy in safety to themselves or others, for its power is limitless. It is a spiritual power. If Keeley had realized that the first differentiation of that sidereal energy (called by him dynaspheric force) was possible of expansion and of use by others besides himself (if the right vehicles of transmission might be discovered) he probably would have spent his time and knowledge to better purpose, although he would not have been allowed to have commercialized his discovery. The time was not then ripe for its utilization.

The differentiation of force above referred to would be more rightly termed dynaspheric force than would the energy Keeley discovered in himself and strove to demonstrate by means of his material vehicles to an unbelieving public. One is the effect of sound vibration and the other the effect of color vibration, but not the sound and color of the physical plane. One is atomic, the other molecular.

When the Masters refer to the atoms of any state of substance they do not mean the subdivisions of matter to which physi-

cal science has given the same term, for to the former an atom means a soul; not "a disembodied soul" but a conscious center of life possessed of a certain degree of intelligence, and in the case of an aggregation of atoms, even the rudiments of sense. When light or energy is transformed into heat the heat is consolidated into an infinity of fiery particles which later become cold, smooth, spherical particles—atoms. These atoms or souls are guided by higher intelligences, according to the law of numbers, into form. As a partial illustration take the creation of water. The chemical formula of water is H_2O , two parts of hydrogen and one of oxygen by volume. If we were to say that a drop of water was a consolidated number of souls we would deserve a laugh from a scientist, yet in one sense it is true. The atom of chemistry is a comparatively gross subdivision of the molecule of the occultist, yet the method of combination and the laws in action are the same in both interior and exterior chemicalization. In the transformation of solar fire or light into heat we may find such a differentiation as is referred to in the comment on the Keeley force, and gain some idea of what the fiery elemental forces are from the standpoint of the occultist.

At the highest point of the arc of differentiation the action of the laws of affinity, cohesion, expansion and expulsion draw together, cohere, expand and expell the differentiated atoms, and transformation of atomic substance into molecular substance is complete. But something else has occurred at that highest point. Metaphorically speaking,—Buddhi—spiritual energy, the cause back of the transformation, has thrown the atomic substance into form and number, and therefor out of the plane of pure energy and into a plane of substance. In other words, it has thrown the differentiated atom of the metaphysician into the atom of physical science, or to use a more theosophical illustration, there has been an incarnation of the universal soul within atomic substance at the point where form and number were demonstrated by the action of the aforementioned laws.

Possibly we could make our point clearer by saying that the atoms of science *have* souls instead of saying they *are* souls. It is very difficult to give a rational illustration of the action of the higher laws in the domain of substance, but the question of the constitution of the soul keeps coming up to all thinking minds and if we are able to form some satisfactory concept of the substance of the soul, both of the universal and of individual soul, it takes us out of the realm of mere fancy. We can perceive that

there is a definite form, grade or state of substance, which is the basic substance from which our individual souls are evolved, a homogeneous state of soul-stuff. If we can once see that the different individual planes of action, forms of energy, force and matter are created by the transformation of one form of energy or substance into another, and that all such action is performed under geometrical and mathematical laws it gives us a ground work for intelligent consideration if nothing more.

B. S.

THE SECOND COMING OF CHRIST.

About five years ago a Templar and a deep student of the Bible, worked out mathematically some of the prophecies therein concerning the second coming of Christ. These prophecies coincide so perfectly with those of the Master H., as to the time of their fulfilment they are of special interest at this time. It is well to remember that the Temple work started in 1898, and the date given by the Master for coming of the next Avator was the year 1928.

"After prophesying the death of Isaiah and what was to follow, the Lord said "I will remove Judah out of my sight as I have removed Israel, and I will cast off this city of Jerusalem which I have chosen, and the house of which I have said, My name shall be there." (2nd book of Kings, 28th chap.) The death of Josiah (king of Judah) occurred 622 years B. C. at which time the desolation wrought upon Judah by the Lord commenced. This period was to last for "Seven Times." A Time is the shortest known period of a cycle of 360 degrees. The sun passes a cycle of 360 degrees in our day of 24 hours,—our smallest cyclic measure. It passes 360 degrees in circling our Zodiac every year. The seven times of desolation,—360 multiplied by seven,—would cover a period of 2520 years. Counting the years from the death of Josiah, which occurred in the year 592 A. D., that period would end in the year 1928. The period between 1898 and 1928 (30 years.) Daniel shows as the time of judgment, at the end of which he promised the coming of the Son of Man and the beginning of His everlasting kingdom.

In Daniel's vision of the Four Beasts, the fourth Beast was unlike any other beast for it had ten horns. Daniel says, "I considered the horns, and behold there came up another horn, a little one, before which three of the first horns were plucked up

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by the roots; and behold in this horn were the eyes of a man, and a mouth speaking great things." "I saw in the night a vision, and behold there came one like the Son of Man, and he came even to the Ancient of Days, and they brought him before him." Speaking of the little horn of his vision, Daniel says, "In the latter time of their kingdom (Rome), when the transgressions are come to the full, a king of fierce countenance, and understanding dark sentences shall stand up. And his power shall be mighty." The saints and the holy people were to be given into the hands of this king for a "time, times and half a time, $360 \times 3\frac{1}{2}$ equals 1260, which time from the capture of Jerusalem in the year 638 A. D. ends with the year 1898, the date coincident with the beginning of the Temple as an organization.

We find in a later vision of Daniel that the restoration and coming of the Son of Man would occur 1290 years after the permanent cessation of the bloody temple sacrifices, and this occurred with the conquest of Jerusalem in 638 A. D., therefor the coming of the Son of Man would occur in the year 1928. Referring to the end of the Jewish desolation as shown to him, Daniel asked, "how long shall it be to the end of these words?" and the reply was, "It shall be for a Time, Times and half a Time, when they have made an end of breaking in pieces the power of the holy people." Daniel, not understanding, asked again and was answered, "Go thy way, Daniel, for the words are shut up and sealed to the time of the end. And from the time that the continual burnt offering shall be taken away, and the abomination that maketh desolation set up, shall be a thousand two hundred and ninety days." Blessed is he that watcheth and cometh to the thousand three hundred and five and thirty days, that is, 140 days after the year 1898. It was 1260 years from the beginning of the desolation of the Jews to the time the last vestige of their power was taken from them—638 A. D., and it will be 1290 years to the year 1928, when the judgment should be executed and the little born—the Messiah—should reign o'er Israel.

In the prophecy of the seventy weeks (Daniel, 9th Chapter, 24th verse) we are shown that, "from the going forth of the command to restore and build Jerusalem unto the Anointed One the Prince, shall be seven weeks and three score and two weeks." This is sixty-nine prophetic weeks, which are 483 years, and will bring us to the year 26 A. D., and to the baptism of Jesus, which was His anointing as their Prince. His public work lasted for three and a half years. His crucifixion occurred in

the year 29½ A. D. In the 11th Chapter of Revelations we are told that the Gentiles should tread down the Holy City for forty and two months. This date coincides with Daniel's little horn limit of 1260 years, and ends with the year 1898. In Daniel, 12th Chapter, 5th verse, we find that "two witnesses were to prophesy for a period of 1260 years, (Time, Time and half a Time) during which time the Holy City was to be trodden down by the nations who were *without a Temple*. This also ends in the year 1898. All other prophecies relating to the end of the present age begin and end with the same dates. It is said that by refusing Japan permission to unite with us in the Philippines in the year 1898 the United States made the first move in a cycle during which will be precipitated the most terrific struggle ever known between man and man. One who was able to perfectly interpret these prophecies and thus see the whole game on the chess board of the earth would perceive the results of every move made by foreign powers, as well as by the United States, since that year of 1898, and the relation of one to the other, and of all to that first move of the United States,—therefor of all the causes back of the terrific struggle now taking place. Every reliable prophecy relating to this particular cycle of evolution has pictured it as a time to try men's souls to the uttermost, and so far as we are now able to judge there can be no doubt of the fulfilment of those prophecies. He who can read between the lines of all these prophecies and relate them to the establishment of the Temple work, and the statements of the Masters concerning the same, will be able to prefigure every great change that will take place in that body also up to the year 1928.

Our personal insignificance in the face of such tremendous cosmic events is enough to fill one with unspeakable awe, and Templars can but wonder what part they must have played in the tragic events of the past to have made it possible for them to become so peculiarly situated in this particular era.

In the literature of every great world religion may be found prophecies which coincide with those of the Bible except in such instances as are those where the dates have been purposely blinded and other names given to seers who made and interpreted the prophecies, as well as some other one of the line of Avatars introduced in the place of Jesus.

THE GUARDIAN IN CHIEF.

The Temple Artisan

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EDITORIAL MIRROR.

When the Christos is born the Light grows stronger.

✽

And the days are longer and the darkness shorter, because—The Sun, the Christos shines more directly overhead. The Lord of Light and life gradually mounts to the zenith after having reached its farthest declination, the Light begins its journey back to bless and warm the world with renewed life.

✽

This solar birth of the Christos takes place regularly each year on or about December 22, and observed as a Holy Day on December 25 of each year.

✽

And this astronomical truth of the Sun's journeying is a symbol and sign in the heavens of what the Birth of Light is anywhere, at any time, whether it be a God-like soul born into the world, the birth of a new truth or ideal in a human soul, the birth of a new Light in Humanity, or any nation of the earth.

✽

And the Christ is being born in myriad ways every day. Wherever unselfish love burst forth there is the birth of the Christ light. It is the light in the love of man and woman, of parent and child, of creative unifying instinct in mineral, vegetable, animal human or god.

✽

All creatures are struggling to gain the Christos. And before the Christos is born in any one, there must be the period of darkness and coldness when the Light seems afar and dim. And this darkness and coldness and outer negation makes the mind turn inward to the real, then humility manifests and charity and sympathy and brotherliness and kindly feeling—and then lo! suddenly the Christ is born in the Temple of your own being, and there

appears a bright and dazzling light, a new Star in the heavens of your higher consciousness and you hear the Unifying chant of a new song of life as the new Truth or ideal becomes a part of your soul and your soul of it.



And so likewise must it be with the Great One who is to come to uplift humanity. Darkness, negation and coldness, will settle on the race, and all forms of selfishness, wars, hates, terrors, and calamities of every kind occur. And all this will finally beget true Humility, charity and brotherliness, and then the new Christ Light will manifest in the consciousness of a New Humanity.

W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 138

THE MEANING OF CHRISTMAS.

A bright Christmas Spirit,
I fly through the air,
I drive away doubt,
I drive away care,
Laugh, Child! for I wish
You the happiest things,
Just laugh and be gay,
Your burdens take wings.

—F. G. C.

Christmas is here again. What do we mean by it? Have we ever stopped to think? Do we mean the twenty-fifth of December has come again? That is marked as Christmas day on the calendar. Do we mean the time has come when we exchange gifts with one another, sing around the Christmas tree, eat a fine dinner of turkey, cake, fruit and candies, and have a grand time until we are so tired there is nothing left to do but go to bed and sleep and rest?

What *do* we really mean? What is the true meaning of Christmas? Why does the calendar have it placed on the twenty-fifth of December?

Christmas is the time when the Christ-Love is awakened or

born within our hearts. It should be and may be every day and hour of our lives if we will let the love-light shine.

There are certain times when it seems easier to let the light shine. There are times when nature helps us and celebrates a Christmas day too. The twenty-fifth of December is one of these days. It is the time when the earth turns again toward the sun and more light is born in the world. This is one reason the twenty-fifth of December has been named as Christmas Day.

The word Christmas means Christ-Mass, and is the name of a religious service held in the churches in celebration of the birth of the Saviour, Jesus. It is not known if the twenty-fifth of December is the exact date of Jesus' birth, but it is the day chosen for honoring his birth because of the light of truth and love he brought to the world.

The giving of presents to one another is a custom to remind us to give the light of our hearts to one another to help brighten and cheer one another's lives. This is the best gift we can give anyone, and we should never give an outer present without putting our love into it.

Christmas is the awakening of the Christ-Love in our hearts. A Christmas gift is the giving of that love to another.

Let us give real Christmas gifts of love and good cheer to our friends so we may be Christmas fairies like the one in the poem below:

THE CHRISTMAS FAIRY.

I'm a little Christmas Fairy,
As merry as can be;
I'm child-like, bright and airy,
Good Thought has set me free.

So a Love-wand I am waving,
All radiant like the sun;
That whatsoe'er you're wishing
May now, through Love, be won.

If you choose, on each new morning,
The Christ-Love as your key,
Soon you will cease your longing
And gain true liberty.

—FLORENCE G. CURRIER.

TEMPLE ACTIVITIES AND NOTICES.

The Temple Calendar for 1917 is just the thing for a Christmas gift. There is but a limited supply of these Calendars left and members should order at once. Calendar is artistically printed in colors, of twenty-four pages, every alternate page being filled with Temple messages, aphorisms, and selected quotations from The Temple Artisan. Price 50 cents per copy. Order from the Halcyon Book Concern.

* * * *

Brother W. A. Wotherspoon was again at the Centre the past month for a day or two on business matters.

* * * *

An artistic Christmas card printed in black and gold has been put out by the propaganda department. The beautiful message on the card entitled, "The Christmas Tree," will appeal to all. Price ten cents per card. Order from Sarah A. Briggs, Halcyon, Calif.

* * * *

Members please note that October is the month for the payment of semi-annual dues. Prompt remittance help the Temple to meet bills and promote its activities.

* * * *

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* * * *

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* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

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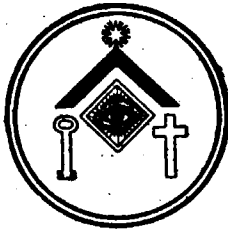
The Temple Artisan

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JANUARY, 1917

No. 8

Behold, I give



unto thee a key.

THE SONG

Whence cometh the Prince and when? cries the Seeker and the Sought, the Beggar and the Lord, the Poet and the Preacher.

When shall I behold Him? shrills the sin-stained women of the streets, the poverty bestead of slum and narrow by-way.

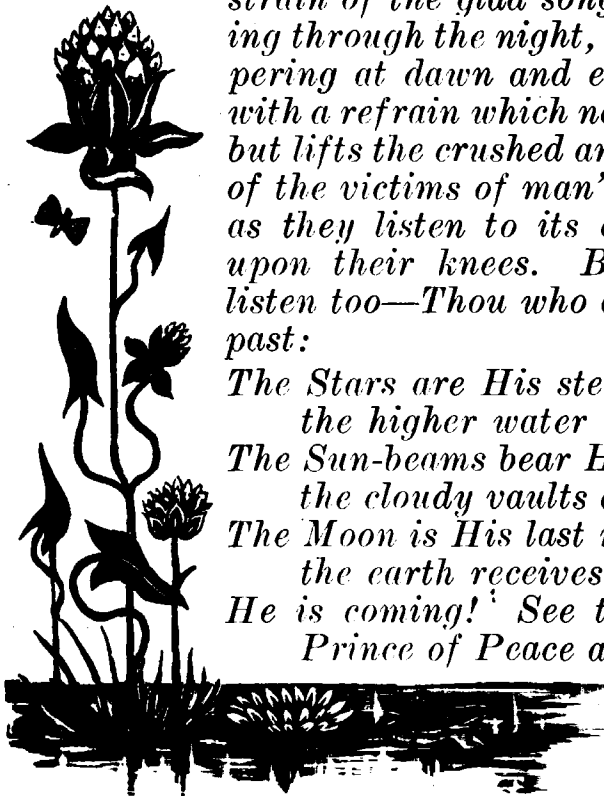
So cry they all; all they who catch a strain of the glad song the stars are singing through the night, and the angels whispering at dawn and eventide. The Song with a refrain which never tires the weary, but lifts the crushed and glorifies the faces of the victims of man's avarice and greed as they listen to its cadences, then sink upon their knees. Bend thine ear and listen too—Thou who art the Son of Ages past:

The Stars are His stepping stones across the higher water ways;

The Sun-beams bear Him swiftly through the cloudy vaults above;

The Moon is His last resting place before the earth receives Him.

He is coming! See the radiance of the Prince of Peace and Love!



THE GREAT RENUNCIATION OF THE MASTER MORYA.

The Master Morya was enabled to make the Great Renunciation on the first day of the first month in this year, 1917, when he gave up the physical vehicle which has grown more or less familiar to those under his guidance for many years. The passing of the *Real Self* from the body it had used (it is said for centuries) was a deeply mysterious and awesome event to those who witnessed it. This separation from the body does not mean that his labors for us and Humanity at large are finished. He will have all the more power and ability to use than ever.

The Master Morya is the spiritual head of Inner Sections of The Temple and it is fitting that these Inner Orders should have more of the details of that passing than it is deemed wise to print in an exoteric publication. These details will be given later. As the Master Hilarion has said, "There are events in life so sacred that even words cast a shade upon them, and the yielding up of his physical body by a great Master comes very near to being such an event."

F. A. LADUE.....G. in C.

W. H. DOWER.....O. H.

THE GIFT OF HEALING.

TEMPLE TEACHINGS. OPEN SERIES. NO. CXLX.

Unfortunately there is an occasional student of the occult who has become so prejudiced against the Bible, or against much that it contains, that he is unable to appreciate the fact that some of the most important and basic truths of the Wisdom Religion may be found therein, clothed in different language. Among these basic truths is one in relation to Divine Healing. The same truth is frequently referred to by Bible students as one of the gifts of the Holy Spirit.

Cosmic electricity and Fohat are practically identical, and, although it may seem like blasphemy to many, Fohat and the Holy Spirit in operation are identical.

The Sons of Fohat are Sound, Light, Flame, Magnetism (heat), Attraction, Repulsion and Cohesion. The gifts of the Holy Spirit in their last analysis as forces are the above mentioned cosmic energies, and the power used by occult means in the healing of disease is Magnetism. The process of healing by this means depends upon the practitioner's ability to raise the

vibration of the affected organ or part of a body by means of the magnetic fluid in himself and in his patient. The rise in vibration allows the diseased cells to attract to themselves the positive power of the elemental builders, of vital force, (Jiva) and to repulse the negative elemental destroyers of the same vital force, and so to heal the disease. It is a process analogous to that of using electric power to start a gasoline motor. The human being who has allied himself with the positive elemental building forces of life by persistent effort and normal living may be able consciously to direct magnetic energy to a given point in the body of another, and so arouse the dormant cells at that point by his own life force. He may start that energy into action by a formula of words (sound) and by Will, and so help to drive out the negative elementals from a diseased organ, but if neither he nor his patient know how or where to dispose of those ejected elementals they may return with redoubled fury to the body from which they were ejected. And what is infinitely worse, if he does not know the back karma of the soul from whose body he has helped to drive those elementals, and the fundamental cause of the disease from which it suffers, he may do much more harm to both his own soul and that of his patient than he has done good to the body. Truly it is said, "fools rush in where angels fear to tread."

The Christian and Mental healers as a rule base the righteousness of their acts of healing on the examples furnished by the Master Jesus, but they do not call attention to the record of His act of driving "the devils"—the elementals—afflicting the sick man into a drove of swine, nor do they perceive in that act a necessity for some similar act on their own part before attempting to heal a disease. Neither do they pretend to put the question asked by Jesus, "Who hath sinned, this man or another?" when an inquiry is made as to their willingness to heal the sick, which question in the mouth of Jesus plainly showed belief in both karma and reincarnation. Upon the answer received seems to have depended His power or His willingness to heal.

Every sincere and earnest disciple has a perfect right to pray over, lay hands upon, or otherwise minister to the sick, and by so doing allign himself with spiritual forces or beings which may use him as a vehicle to awaken the healing or building forces in a patient if he preface his act by aspiration and by an act of renunciation whereby his personal will is entirely subjected to the Divine Will. His personal responsibility is thus limited. He has


nothing to gain of a selfish nature in return, in such an instance, and so is indifferent, in the highest sense of the word, as to the results of his act. He can neither affirm nor deny the cause or the cure of the disease, neither can he accept payment for such service, or attempt to consciously expel or disperse the elemental forces which are the cause of the disease without knowing how to dispose of them. He who utterly ignores or defies the karmic effects of such action is running very close to black magic.

If fitted for such service man is at perfect liberty to use nature's material remedies for the healing of disease under right conditions, for those remedies and the physical bodies treated belong to the same plane of life or state of gross matter, and the building and destroying elementals which have built up both those remedies and the physical bodies are of the same or similar degrees of life to those which have caused the disease, and which act and react on the same planes of life. They are not what they are often termed "Spiritual forces," therefore the karmic result of their use is altogether different.

It is in the ignorant use or misuse of Spiritual forces for material ends that man's culpability lies. As a rule the average man is entirely ignorant of the after effects of such use. A Master would be able to use Spiritual forces for the gaining of right ends, for the reason that he knows exactly to what extent he can safely do so, both for himself or for others, but no Master would allow himself to be advertised as a Divine Healer. If he uses his power it is because both he and the patient belong to the same group soul, and he has been consciously or unconsciously called upon by the patient to pay some karmic debt of like nature and therefore has the right to use the power if conditions and circumstances warrant its use by him.

If it is allowed that there are qualities in human nature which can only be overcome by sorrow and suffering, and if it be allowed that an actual necessity exists for the elimination of the said qualities if evolution on higher lines is to proceed, it should not be difficult to understand that it must require Divine prescience to determine to what extent it is justifiable to alleviate the suffering or heal a disease in an individual case. Neither does the present apparent necessity for suffering conflict with the even greater necessity for the cultivation of compassion and all the beatitudes. The first is transitory, the latter is eternal.

When all is told, the basic rule of occultism, "Do the right thing at the right time and in the right place," applies to healing as to all other forms of action.

H—

FAREWELL*.

By FRANCIA A. LADUE.

Farewell to thee, thou passing year. Farewell to thee, each hour, each moment that remains, ere sounds the knell of Time's last passing bell, within whose high toned notes we catch the first sweet echoes of the coming year.

Farewell to thee, thou day of beauty rare when all alive and quivering with joy, one heart first knew another heart had sent a messenger of thought in search for it, the only one which could respond to its own beat, and sun and earth were bathed with light and love.

Farewell to thee, O weeks and months of patient toil; of sorrow past all telling, of pain which racked the soul and body of our best beloved till thoughts of death alone were welcome as we stood beside the tortured form all powerless to aid, until the test of stern endurance had been won and with it came release for our beloved one.

Farewell to thee, O night wherein we lay hour after hour with widely opened eyes; eyes which sought in vain the inward spaces of the soul in search of God, of Truth and Verity, and only fell upon a boundless wall unpierced and dank and wet with all the tears that human eyes had ever shed through all the ages past.

Farewell to thee, O morn on which we first awoke to knowledge of the real, the all-compelling power of faith, and on its star-besprinkled wings soared upward to the throne of God and saw the saint, the sinner side by side, both lost to all that hitherto had held them far apart, but basking now within the light which shone directly through those eyes which are too pure to see iniquity, and only could behold two leaves from out the judgment book; leaves which bore the imprint of the face of Christ.

Farewell to thee, thou moments few when lust of flesh and eye held sway; when hate and all its demon brood broke down the bars so long and tediously built by stern repression and contempt of that which all unknown to us was testing out our innate purity of heart and mind,—our power of transmutation into precious gold of all the baser metals of the lower self.

Farewell to thee, O days and hours, O weeks and months, O morns and nights and moments rare. Farewell to thee, past year, never more shall we behold thee, never more shall come the

*Read at Halcyon on New Year's Day.

same vast opportunities which we now leave behind. They lie beyond, but thanks be unto thee, thou blessed angel, Hope, there soon will dawn the first bright day of all the glad New Year and with its dawning, Courage, Faith and New Born Love for Human-kind. So let the old year go and only keep the wisdom won throughout its days of joy or pain, of war and peace and we shall know at last this new born year is pregnant with the seed of happiness and hope for all mankind.

FRANCIA A. LADUE.

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

COMMENTARY.

Sixth Stanza, First Sloka.

"The demons of the underworld came forth and shook the face of the Dark Star until once again it stood in balance true."

"The demons of the underworld" and the Fire and Earth elementals are identical. They are the personified elemental powers—the nature forces in form.

Students of Ancient Science have proven by astronomy and by the geological changes which have taken place in the polar regions that there have been several changes in the axis of the earth; and investigators in geological fields in modern times are disposed to agree with them. It is reasonable to believe that such changes have taken place as a result of interior explosions of tremendous power. It has been claimed that some of the most effective explosions have been the result of changes in the courses of underground rivers which have left their natural channels and reached large bodies of chemicals stored up by nature in other parts of the earth's crust, thus setting free the explosive forces resident in the said chemicals. These explosions would seem to have been of sufficient force to shake the earth to its very foundation. If this be true it would at least be evidence to substantiate the above quoted portion of the Stanza, for what was primarily responsible for those explosions, but the action of the demons of the underworld who by causing the explosions shook the earth until it regained its previously balanced state. The "little lives,"

the "atomic souls," are the nature forces which have frequently been referred to in other commentaries.

It is said that the axis of the earth is even now deflected from its original position and that such deflection was the original cause of the changes which have taken place at the north pole, turning it from a land of plenty to an ice-bound region of desolation, as has been stated in a previous commentary. This change must have occurred during the lives of some of the earlier sub-races of the Fourth Round as the change referred to in this Stanza will probably take place during the last quarter of the present manvantara.

It is predicted that as a result of this last mentioned change an entirely new continent will appear, "the new earth," "the home for a new race."

It is very confusing to a new student to hear references to different ages—yugas—by name, when given the impression that the names are applied exclusively to the great ages, and subsequently hears the same names applied to minor cycles of those ages, unless he remembers that the law of seven differentiates each one of those ages, as it does everything in manifestation. The seven cycles or minor ages of each great age are distinguished by the same names that the great ages bear.

In the Sanscrit the last four of the seven great ages—yugas—are the Krita, the Treta, the Dvapara and the Kali. Each great age contains seven cycles or lesser ages. The last four of the lesser ages bear the same names as do the last four of the great ages. For instance, in the Krita yuga there would have been one division or minor cycle known as the *Kali cycle*, for the reason that the ignorance and spiritual blindness of the people and the evils which resulted therefrom, correspond to the metal Iron—Kali, the black cycle of the Krita yuga, while the other periods or cycles of the age would correspond to other metals, other colors, etc., and bear the names of other great ages to which they correspond.

Our Fifth Root Race has already been in existence, as a race, 1,000,000 years, according to the Masters of Wisdom, therefore each one of the preceding sub-races has lived approximately 210,000 years. The Kali yuga, the present age, is said to have begun in the year 3,102 B. C.

It has been denied that the prophesied Golden age,—the Satya age—the age in which the 6th race will appear, could by any possibility be so close at hand as has been claimed by some writers,

as such a long time must elapse before the close of the Kali yuga. It would appear that such disputants might have forgotten or never knew that there must be a Satya cycle in the Kali yuga, just as there must be sub-races of the Sixth Root Race,—the progenitors of which must appear in the Satya cycle of the Kali yuga for all Root races overlap each other by many thousands of years. In fact there are third root race men and those of the early sub-races of the fourth root race in strange places on the earth even to this day.

The semi-divine Astrals who descended and partially incarnated in, or overshadowed the Third Root Race, and who enlightened that race, departed and ascended into the sidereal heavens when that race became "black with sin," but redescended and fully incarnated in the third sub-race of the Fifth Root Race, as will be more fully explained in a later commentary.

The familiar symbol of a tree is used by H. P. B. to illustrate the various ages of a manvantara, as is also that of the cactus plant. For the benefit of our readers we quote the passage in the Secret Doctrine in which the symbolic figure is used:

1st. "There are seven rounds in every manvantara. This round is the fourth, and we are in the Fifth Root Race at present."

2nd. "Each Root Race has seven sub-races."

3rd. "Each sub-race has, in its turn, seven ramifications which may be called 'branches,' or 'family' races."

4th. "The little tribes, shoots and off-shoots of the last named are countless and depend on karmic action."

"The main stem (trunk) of the tree may be compared to the Root Race. Its larger limbs to the various sub-races. On each of these limbs are seven branches, or family races, and the leaves on the branches may be compared to the nations and tribes of mankind."

It is absolutely necessary to fix something of an idea of these Rounds and Races in the mind if it is to be possible to understand the references to each in our commentaries on the Stanzas.

B. S.

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EDITORIAL MIRROR.

At the Root of things all life is one and inseparable.



Therefore, humanity is one Entity, and no one part of that Entity can advance without taking the mass, its other parts, with it, that is—raising the life vibrations of that other part proportionately.



Correspondingly those who are ready to go on to great spiritual heights are often held back by the inertia of the mass or the inability of the mass to take the next step upward. Hence, the necessity of the Elder Brothers of Humanity, the Masters of ceaseless work in raising the mass of Humanity to higher levels both for the spiritual benefit of the mass and for Their own spiritual advancement, for if They go on, They must pull the mass up some degree with them.



When a Great Soul, a Master, either enters Nirvana or renounces Nirvana, all Nature takes a step upward, and humanity receives a high impulse in all fields of thought and endeavor. A keynote of higher ideals is sounded and all nature responds by reflex sympathetic action affecting its essential solidarity—acting from within out, that is from the spiritual world to the material.



Jesus overcame the Self of Matter on the Cross and raised all humanity by his advancement. The impulse of his great attainment is still helping the world after eighteen centuries. The same law and results apply to any soul who attains in proportionate degree.



The next step upward for humanity is to create conditions that will make wars impossible. When this is accomplished a New Day will dawn for the races of the earth. Right economic conditions will be apt to follow quickly for all the nations will bend themselves to constructive enterprises instead of destructive. Officially

the United States through its Chief Executive has sounded the keynote for this great practical ideal by proposing a Federation of all the leading nations to bind themselves in agreement to enforce Peace on Earth. This would mean the creation of some form of international tribunal to which body all disputes between nations would have to be submitted and whose decisions would be enforced if need be by the common police power of all the nations. The plan is as simple and natural as it is righteous, and must obtain some day. Hasten the Day!

W. H. D.

“The thirty spokes of a carriage wheel uniting at the nave are made useful by the hole in the center, where nothing exists. * * Existence, therefore, is like unto gain, but Non-Existence to use.”—*Laotze in The Simple Way.*

CHILDREN'S DEPARTMENT

Temple Builders—No. 140

UNDER THE ELM BOUGHS.

In a cool, sheltered nook of the deep woods, close to the edge of a stream, a fair white flower lifted its head on a tall, graceful stem of green, and smiled a glad greeting to the things of beauty about her. Above her spread the protecting branches of a great elm, clothed in their new spring-tide beauty, and his great roots stretched their fingers far beneath the white blossom, into the black soil for support and nourishment. The water, which a little farther along danced and rippled on its sunny way over the pebbles, at this point seemed to rest a moment in the deep shade, and formed a quiet pool where little fishes loved to dart and play.

A woodland fern, delicate but tall, swaying in the breeze, bent toward the white blossom and anon caressed her fair cheek. Dear little violets, half hidden under their thick leaves, nestled close to the elm, and felt secure from harm in the protection of their great friend. The birds sang cheerily from the branches, and all was love, joy and peace.

The white blossom had never before seen the world upon which she had opened her eyes this bright spring morning, and as she saw the delicate beauty of her own fresh leaves, moist with dew, she sang in her heart, “How sweet, how beauteous it is to live.”

So the days went by; little changes came. Some times the wind was a little rough in his frolics; some times the rain, usually so warm and loving, would come in a great drenching downpour; the warm sun would be hidden by black clouds, and fierce arrows of flame would dart about, frightening them all a little; but soon the disturbance would pass, and all would be glad and bright once more.

"Dear Fern," said the White Blossom one day, as he bent lovingly toward her, "I suppose we shall live on and on in this sweet spot. I heard the Tree sighing and speaking mournfully of winter and sorrow and death. I did not know what he meant, but I am sure they can not come here, where we are all so happy."

"Sweet Blossom," replied the Fern, "the Tree has lived many, many years and has seen much of the world. He says that sorrow and even death, or change, must come to all; that through these changes come growth and wisdom; that we should take whatever comes patiently and gladly, knowing it is for our advancement. I do not understand it all, dear Blossom, but I think our part now is to help brighten this spot of the woods and be glad in each other's love."

"Yes, love is beautiful," she whispered. "I hope sorrow may not come; I think I would not like it."

So spring days came and went, and the air grew hot and dry with the summer sun; yet it was very pleasant in the nook in the deep woods and the White Blossom was happy, for several little white buds had opened their fragrant petals close to her own.

One day in the late summer, along the black earth slowly trailing, came a creature that made its way straight to the spot where the White Blossom made her home, and began to crawl up the slender stem. It was only a dark, ugly little grub, but to the White Blossom it looked like a great monster. She shivered and tried to shake it off, but it only clung the closer. She cried aloud for help, but the Fern could only whisper words of encouragement, bending his longest, strongest leaf to touch her own.

SUSIE A. PERRY.

(To be continued)

SOCIAL SCIENCE.

RENT AND THE COST OF WAR.

II.

The question has been asked, "Where, before war breaks out, is the money which is later spent on the war?"

It has been shown that it is not in the laborers' pockets, because the laborers are better off when the war has broken out, and that they have more and not less during the war. It is not being distributed in legitimate profits because legitimate profits are greater after the war has broken out. It is not being distributed in interest because interest is higher after war has broken out. It must be somewhere, in some location that is hurt by the outbreak of war. Money comes from somewhere for war purposes. Therefore the people who had that money before the war must be poorer. Who are they?

They are owners of rents and of spurious capital. By spurious capital is meant various bonds and stocks that represent merely the power to tax industry and which do not represent real bona fide industrial machinery at all. And principally they are the owners of economic rent.

It has been asked why France made such a quick recovery after 1870. Before 1870 one-third of the wealth of France went in rents. The owners of these rents had to be kept by France in idle luxury. The war broke land values into nothing. France had not this money to pay away to useless aristocracies so she was able to pay for the war with it, and later to pay the indemnity, too. And in addition to this the demand for produce so increased that every worker had plenty to do at good wages, and was therefore able to buy the produce of other workers, and this condition caused the war to be not only *not* a disability to France, but a positive benefit.

In England before the great war one-third of the national income went direct to the pockets of the ducal landowners. These men constituted a vastly greater charge upon English production in the long run than any war, big or little, has ever done. This charge of one-third of the national income has been going on for ages, and always increasing in volume. It is a total national loss. There is absolutely no come-back from these ducal families. One-third of the nation has to work for them, and they do nothing in return. Nothing reaches this condition but the Single Tax and war. The single tax we cannot get—not yet; war we have. What does war do?

The war has sent thousands of the British aristocracy to the front where they fight for their living; it has sent the country estates to the bargain counter at such figures as never were heard of before—they are almost giving them away. Even in the big cities land sales at former figures have abruptly stopped, and in

Paris, with the German army in sight, land values ceased to exist. Should the kaiser really set foot in force on British soil the value of London real estate would vanish.

To revert to our original proposition,—“Where, before war breaks out, is the money which is later spent on war?”

It is inherent in the price of land; it inheres in rent; it goes into the pockets of a few owners of economic rent who are just as direct a charge on the community as is war. Wipe these people and their charge out and you can easily pay for your war. Take away this national charge of one-third of the national income to the owners of the soil and you can keep your war going in perpetuity and never miss the money. You are simply spending money that is already lost. You are not spending money on the war that you already had; you are spending money on the war that some one else already had to the infinite detriment are throwing away bad money, money that would otherwise be put to a worse use than war, namely, luxury and degeneracy.

As it is in Europe, so will it be in America if a real war ever breaks out here. If the combined European fleets were bombarding New York, and you owned New York real estate you would not expect to realize very much on your property. Still less would you realize if the combined European armies were encamped around New York. Since the wars have been going on in Mexico, rents have almost disappeared and much land values has entirely so. But in Mexico the destruction has gone beyond the wiping out of land value and has destroyed actual necessary commodities.

Henry George saw that “All taxation ultimately falls on rent.” War is taxation. It falls on rent. Then comes an added advantage. It breaks loose the foundations of industry which so-called overproduction has bound up. It enables the workers to get to the machinery of production and the idle land and produce goods which they by this time have money enough to buy. The state, which before the war was simply a negative observer of a cancer eating its own vitals, now becomes a positive agent in spreading employment, wealth, and general business. The state demands everything that can be produced, and at good prices. Now every one is in demand, and at good wages. Before the war the aristocracy could not buy the products of mill and mine and field; the aristocracy couldn't consume these products, therefore the mills shut down. War can consume them, so the mills open up at full speed and full wages.

"Where, before war breaks out, is the money which is later spent on war?" Answer: In the pockets of the owners of economic rent. War breaks this down and distributes it amongst the workers in payment for value received. How can we produce this condition in time of peace? Answer: By doing away with economic rent through the imposition of the single tax, and then using that wealth to buy up the product of the national toil to be used for the benefit of the whole people.

SYDNEY N. HILLIARD.

HALCYON CIRCULATING LIBRARY.

The books of this Library are especially useful to students of the Occult. We have books that will be of interest to the advanced student and to the beginner as well. For the latter, Fiction is the easiest to pursue for it is one of the most attractive doorways into the Mysteries. It appeals to the Imagination, and when the Imagination is fired, the doorways of Inspiration are thrown open to the Inner Light.

There are three books of fiction that we can recommend: "Brother of the Third Degree," by Garver; "The Blossom and the Fruit," by Collins; and "A Dweller on Two Planets," by Phyllos. The Initiations related in these books are based on Truth, and the student can gain much information of priceless value regarding the Mysteries by a careful reading of them.

For the loftiness of its spiritual teaching and the beauty of its style we recommend Borel's translation of Lao Tse's "Wu Wei."

"Man, Visible and Invisible," has splendid colored plates showing how the Aura appears under varying conditions to the inner sight.

"Memory of Past Births," "Letters That Have Helped Me," "The Perfect Way," are all excellent books.

For students of Astrology from an Occult point of view, we heartily endorse the "Sun Book," by John Hazelrigg. It is a revelation.

A complete list of books will be sent upon request. A deposit of \$1.50 is required and a charge of 10 cents for the first week, five cents for each succeeding week is made. The deposit is returned

upon request; it merely insures the Library against loss of book by borrower.

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CORRESPONDENCE COURSES.

The course of study entitled "Sound," given by the Master H., has proven most useful and its students are delighted with its revelations. The "Course for Beginners" is equally successful, for its presentations of the older theories of Theosophy are so different and yet so illuminating that even old students have taken to studying them.

Full information regarding the various Courses of study will be given upon sending a request for it to the GENERAL SECRETARY, Halcyon, California.

TEMPLE ACTIVITIES AND NOTICES.

ERRATUM. Attention is called to an error in the article on "Neptune" in the January ARTISAN wherein the word "Wane" occurs instead of the word "Wave." The sentence should read as follows:

"The higher aspect will increase the strength of the present Wave of religious * * * "

* * * *

Brother Franklin Wolff is again at the centre and has resumed his class in Occult Mathematics. The weekly classes have functioned without intermission since the start, save for a short period during the holidays. Valuable material for permanent courses has accumulated which will be made generally available later on.

* * * *

Attention is called to the advertisement of Flower seeds on another page. This seed company is a budding industry at the Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

* * * *

Temple Builders' Lessons, attractively bound and arranged, in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

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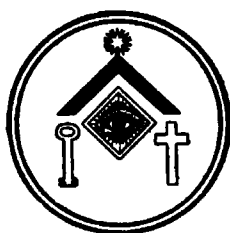
The Temple Artisan

Vol. XVII.

MARCH, 1917

No. 10

Behold, I give



unto thee a key.

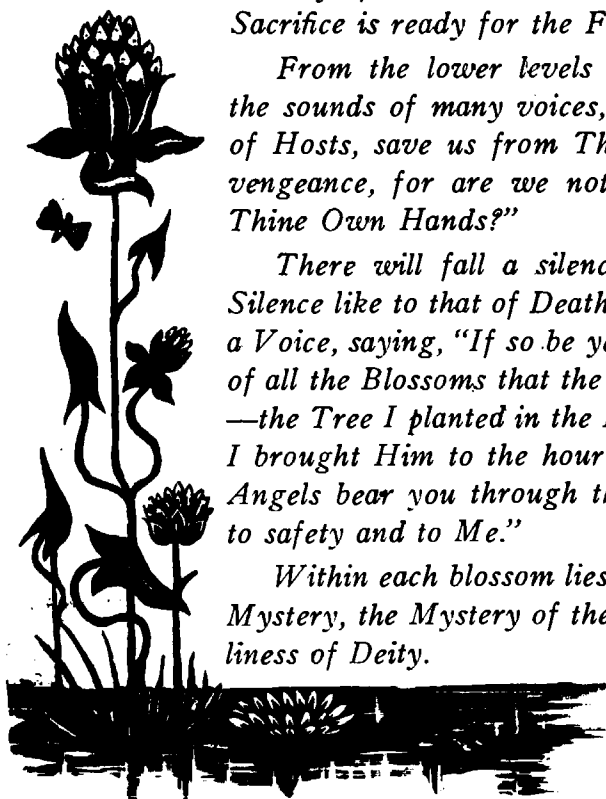
THUS SAITH THE LORD.

"My line hath gone forth, even unto the ends of the earth," saith the Lord of Hosts. And I, His Servant, say unto you, "His plummet hath now sounded the Waters of the Deep. His breath shall dry the rivers and the lesser streams. The thunders of His Voice shall level all the mountains and the hills; and the Light of His Eyes shall light the Altar Fires upon His Holy Mountain. For the day of the Great Sacrifice draweth nigh and the Sacrifice is ready for the Flame."

From the lower levels of the earth now come the sounds of many voices, crying, "Save us, Lord of Hosts, save us from Thy wrath and from Thy vengeance, for are we not of Thee, the work of Thine Own Hands?"

There will fall a silence over all the earth, a Silence like to that of Death, and out of it will come a Voice, saying, "If so be ye can show Me even one of all the Blossoms that the Tree of Love may bear, —the Tree I planted in the Heart of Man when first I brought Him to the hour of birth, then shall My Angels bear you through the Higher Water Ways to safety and to Me."

Within each blossom lies the Key to Life's Great Mystery, the Mystery of the Fullness and the Loneliness of Deity.



FROM THE MOUNTAIN TOP.

IT HAS COME.

It has come,—the day so long foretold by me, and seen by others, who with me, now tread the star-strewn path between the Gods and man to keep it clear against the hour of reckoning, the while we gaze with longing, pitying eyes upon the maddened fragments of Divinity who now with high held heads and hastening feet march on to seek, to torture, maim and slay their brother men; even those who sprang from the same womb which bore them in such anguish as only now the damned may know; and took their nourishment from breasts now lean and drawn from suckling.

Yes! it has come! the day when sons and fathers meet on battle grounds, on armoured ships, in deep and high-banked trenches, sodden, slippery, red with blood drawn from each other's veins. The day when women standing brokenly by mill and bench, will say to other women near: "Our daughters, under force, now bind the wounds of those who slew your sons;" the day when brothers meet and see the curse of Hate within each other's eyes,—eyes once filled with tender thoughts of days, when, fishing-rod or bat and ball in hand one hailed the other with joyous shout, and arm in arm fared forth to seek some pleasure haunt.

The day when aged men bethink themselves of other days when war had swept away their all and left them desolate: and homeless too, mayhap, save for some stately pile of charity which bore the name of "Home" but yet were all so cold and hard and drear within, the springs of life were frozen in their hearts. Or even worse, had set them on some corner of a city's street to beg for food to keep aglow the little spark of life still left.

The day, when nations in the East have armed their sons to meet and slay the hopes of nations in the West, and North and South and Central Zone send forth their sons to slake their thirst for power, in blood; to sell their daughter's honor; their wives and little ones, and snatch with hands now brutalized the sisters, wives and sweet-hearts of their foes.

And what of you, the band of chosen ones, whom I with others of my kind, have held in safety to this day, that there might be "the few," foretold, to pass along the messages which tell of Hope for those whose debts are being paid.

What do ye now to keep the Altar Fires alight? What *will* ye do in days to come? Are ye like craven cowards, like lustful swine, or

faithless curs, or are ye of the few who through the fire and blood and acid of your trial can hold the trust I gave you to the end? The coming days will tell.

A Christ looks down from Heaven now, saying: "All of this I told you in my agony upon the day when men had nailed me to a cross. Hanging there I bade them love each other for my sake and for their saving and they would not hear or heed. Long have they sown the wind and now they reap the whirlwind. Age after age hath man betrayed the Christ within, and now the cup of Law fulfilled is full and it is being pressed to lips which curse the draught."

SOME MYSTERIES OF LIGHT.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXX.

Until a student of life can accept the facts, at least tentatively, that consciousness is the one eternal reality, and that all else is illusion—reflection, he can never rest in the certainty of attainment in any field of true philosophy. With every increase of the vibratory pulse of a world, the increase which takes place on the upward arc of a cycle of time, the mentality of man enters an entirely new field of adventure. The devotees of science, invention, politics, sociology, are attracted toward some new ideal in each individual field of search, and this new ideal, all unconsciously to himself, will dominate other ideas in the mind of the thinker. The ideal is new to him then because he cannot remember similar periods on the upward arcs of preceding cycles when the same ideal, or some one feature of the ideal, appealed to his mentality, but which he was unable to perfectly attain because of the limitations, the exactions which life in a physical body demanded at that particular time, and because of the action of a divine law which forbids any one unit of a race to progress very far beyond the race to which he belongs. In other words, there is a certain minimum state of development which must be reached by all the normal, intelligent units of the race before the single units can reach to the maximum state of that cycle.

It is by no means easy to retain in mind the fact that it is consciousness—identity—which creates and moves through all fields of life, while that consciousness seems to be so firmly imbedded in the matter of its own creation, yet within which it is only capable of functioning by use of five senses.

It is only possible for man to attain to a full realization of this truth when the sixth sense begins to unfold, as is now the case with

the more highly developed units of the present root-race of humanity. As a result of the first flutterings of vital force in hitherto atrophied brain centers in such highly developed units, the last half of the past century and beginning of the present one has seen some wonderful strides in all fields of life, material, psychic and spiritual. Analogy and correspondence are opening up mind areas which had been closed by superstition and ignorance, and are being used to augment the results of investigation by microscope, telescope, spectrum analysis, etc. Microscopical research alone is furnishing some remarkable disclosures along the line of the minutiae of life.

The comparatively great spaces between the cells, the molecules, atoms and electrons, which recent investigation has proven, paves the way for understanding somewhat of the universes which may exist, peopled by conscious lives now classified as microbes, germs, etc., and even more minute forms of life. Analogy and correspondence furnish plenty of evidence to the thinker that, as those lesser areas of space are peopled by minute forms of life, so the wider spaces are peopled by forms of life correspondingly greater in size; beings in which countless other large forms of life now visible to the eye of man, may be of correspondingly microbic proportion to the consciousness of such beings. These new discoveries of science are related to facts which have been known to the Masters of Wisdom for ages, and many of these facts have been made known to the disciples of the said Masters long before they were announced by the devotees of Science now engaged in such research. However, there is one impassible barrier between the findings of the average scientist and the teachings of the Masters, and that is that barrier at the point where spirit and matter meet, and "where one must disappear to give space to the other." The Master teaches that that point lies in the atomic field of life, in other words, that neither the atom nor electron is matter, in the strict sense of the word, but Mind and Soul, entirely different states of existence within which the microbes of science are non-existent, while at the same time they are created—built—into form by consciousness. He teaches that all the forms of the greater as well as the lesser universes which the scientist now postulates, are facts in nature also created and animated by consciousness, and as both lie outside the fields of gross matter and are not subject to the governing laws of such matter they can only be observed and contacted by the inner senses—the senses of soul.


One of the very interesting findings of a famous scientist and

microscopist is that the utmost attainable limit of resolving power by which life in minutiae is observable is 1,140,000th of an inch, and that such restriction is caused by refraction. This means that the ray of light which enters the lens of the microscope at its axis bends around the object and enters the eye exactly as though the object did not exist.

However, while this does not mean that organized life does not exist in minutiae beyond that object, it does mean to the occultist that there are light rays which would not bend in even a microscope of much greater power, and therefore would leave the object visible to the eye, if that eye could bear the light; such rays of light would be directly transmitted from the Central Spiritual Sun through the sun of this solar system, but would not be traceable by the physical sense of sight. The light would be visible to the psychic sense of sight. When rays of light are diffracted,—bent around an object, a window is opened into the astral plane at the bend, through which man might see the astral image of any material object in its path if the physical eye were differently constructed.

Until the scientist can accept the fact that the light which to all appearances comes from the visible sun is but the reflection of certain rays of a much greater central sun, his researches in that line will be unsatisfactory. As the full strength of a chemical may be applied to some form of gross matter without injury to the latter, but must be diluted if safely used by a man, and still further diluted if used by a child, so the energy of the Central Sun is freed by means of certain rays in proportion to the character of the mass which has attracted them, whether it be a sun or a world or a man. With the evolution of the sixth sense, consciousness will have a vehicle by means of which the human ego will be able to solve many of the mysteries of light without the aid of a microscope or any other material agent. The human eye will then be fully developed and will be all that is required in the line of a microscope. Man will then be able to look through the aforesaid windows made by bent rays of light which are now opaque to his vision.

The mind of man is so generally bound by his theories regarding the constitution of matter that it is difficult for him to accept the fact that matter has no bona fide existence.

H—

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EDITORIAL MIRROR.

"Thus it happens that when opposing forces meet in battle, he who feels the pity of it assuredly conquers."—Laotze.



In the January editorial, we predicted that 1917 would be a critical year for the humanity of this planet. World events transpiring since then strongly corroborate this outlook.



The United States will undoubtedly be drawn into the world war. Instead of this being a calamity, however, it will result in a great ultimate good for the world.



For the United States is the matrix wherein the New Humanity, the Sixth Race is being born. Therefore, the United States will represent the ideals of the New Humanity—and the New Dispensation, the New Order of the Ages will find powerful utterance through this Nation.



And if drawn into the war, when the final settlement comes, it will give the United States, the representative of the New Humanity, the right to strongly insist upon certain fundamental rights that will make war impossible in the future.



Already, President Wilson has formulated to the belligerent nations and to the world, the new political ideal based on justice and righteousness, in the following propositions:

1. *"That the small states of the world have the same right as great and powerful nations to enjoy respect for their sovereignty and territorial integrity.*

2. *"That the world has a right to be free from every disturbance of peace that has its origin in aggression and disregard of the rights of people and nations.*

3. *"That the nations of the world must unite in joint guarantees that whatever is done to disturb the whole world's life must*

first be tested in the court of the whole world's opinion before it is attempted. In plainer words, a universal association of the nations that will do away with hostile rivalries, and that will exalt unity, promote co-operation, and safeguard peace."

This plan of a Federated World is enthusiastically enough approved by all the belligerent nations, taking for granted however that the idea should apply only after the present war has been fought to a finish.



Through æons of time governments have progressively grown from the family to the clan, the clan combining to the tribe, the tribe to principalities, and principalities coalescing into powerful nations, as of today.



Evolutionary necessity and the creative force of natural Law now demand that humanity take the next step and combine all the nations of the world into an International Family of Nations, thus insuring Universal Peace and Brotherhood. And the United States, the youngest of the great nations, is the "Little Child" that "shall lead them" into Paths of Peace and Light. W. H. D.

CHILDREN'S DEPARTMENT

Temple Builders—No. 141 UNDER THE ELM BOUGHS.

II

So the creature clung and crawled. Day after day went by and no relief came. Her delicate leaves were trailed over with slime and ugly brown spots began to appear on them. Then nip, nip, went sharp teeth into their fragile texture and in her pain and sorrow she wept a great tear; and as it fell into the stream she saw her own reflection there, and knew she was no longer so young and fair as she had been. Then she thought of what the Fern had told her of sorrow and death, and her heart grew very heavy within her. And the days passed by.

One by one the violets had faded and fallen beneath their leaves; the little white buds that sprang up around her had bloomed and died; the fern began to show signs of age, and she sighed: "All has grown so drear and desolate where once all was so fair! Let me die, too, for I cannot bear the sadness and the change."

But the Tree whispered from the depths of his great heart, "Courage, courage, my child. Seeming loss is oftentimes gain, seeming defeat, victory. Each has a work to do in the onward march of progress. Bear with patience and all will be well."

Her fair white petals had fallen, brown and tear-stained; the leaves and stems were seared and broken, but still the black creature who had sapped their life clung and thrived, and at length, as the autumn days grew shorter and chill winds blew, he spun a snug retreat for himself on the under side of her fallen stem, and at length, weary and lonely, she sank to sleep under a soft blanket of snow.

And the days passed by. It was a glad spring morning. In the swaying boughs of the old elm tree, gladly the birds sang their welcome to spring. There was a stirring of busy life all through the moist earth, for Mother Nature must get all her little ones well started on their journeys in the outer world. As the leaf and flower-buds opened and grew apace, old friends smiled and nodded to each other, and among them rose the stately White Blossom, fair as of yore, but with a patient sweetness in her face that had not been there before—a look born of sorrow endured and overcome.

Down among the new grasses at her root, where dewy leaves were springing, lay an old withered branch that had been hers in the summer that was gone; and from the little white, silky ball that had lain close to its underside all winter, there issued one day a little creature with snowy wings and a soft, downy body. The White Blossom watched it in wonder as it tried its wings, and fluttered about until at last, grown stronger, it poised itself lightly close by her, preparatory to taking its flight out into the world beyond. And as she watched it there in its airy beauty, a wave of love went out from her heart to the pretty creature which she had sustained and nurtured with her own life, though then she knew not the service she was performing, and felt it a heavy cross to bear.

"Ah!" she said, "I see it all now—the sorrow, the loss I thought so great, was really gain. Out of it has come joy and renewed life for myself and another, and thus in my humble way I have been of some use in the great world, and I am very glad."

She lifted her sweet face with a brave smile, out of which her soul shone, and the Fern bent his head reverently toward her, but did not speak, for he felt the presence of something that was holy.

SUSIE A. PERRY.

THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

When beginning this series of commentaries on the Stanzas of Theogenesis it was believed by the writer that those who might be interested in them would be more or less familiar with the first two volumes of the Secret Doctrine, Cosmogenesis and Anthropogenesis, and therefore would also be able to accept the fundamental principles of the Philosophy therein set forth, at least as a working hypotheses.

One of these fundamentals is the sevenfold differentiation of Matter, Force and Consciousness, and another one is the penetration and interpenetration of these principles,—states of energy and substance, one within another; but it has been noted that many readers have a very hazy idea of the Wisdom Religion or its Philosophy, and especially so in regard to the two states of substance to which, unfortunately as it would seem, the term astral has been loosely prefixed—the states of Akasha and Ether, commonly referred to as the higher and lower astral. The same terms have been similarly applied to the soul and the vehicle of the passions and desires. In view of this it seems advisable to try to make the distinction more apparent.

In the 4th Stanza, 17th Sloka of the Secret Doctrine, Vol. II, we find the following: "The Breath needed a form; the Fathers gave it. The Breath needed a gross form; the earth moulded it. The Breath needed the spirit of life; the Solar Lhas [Gods] breathed it into form. The Breath needed a mirror of its body; "we gave it our own!" said the Dhyanis. The Breath needed a vehicle of desires; "It has it!" said the Drainer of Waters. But Breath needs a mind to embrace the Universe. "We cannot give that!" said the Fathers. "I never had it!" said the Spirit of the Earth. "The form would be consumed were I to give it mine!" said the great Fire.

The above mentioned forms, in one sense, are all astral bodies; that is, they are forms created by Light, Heat and Moisture; they are vehicles through which six of the seven basic principles of life first function, and these vehicles or forms of energy receive their life impulses from the action of spiritual entities which evolve the six states of energy and substance, and out of which all material forms are evolved. However, the first three divisions of these astral forms were the bodies of the first three root races of humanity. Each one was absorbed by its progeny, and finally the three as one became the permanent astral or form within which "the earth moulded" a physical body. It was in the third root race men that the Sons of Mind

incarnated: those who gave to the Breath "the Spirit of Life," and thus made of the last half of the mindless race a distinct race of souls in physical bodies.

It is believed that all prototypes of form have existed in the Divine Mind eternally. It was the duty of the Gods—the Divine Builders—to bring those subjective forms into objective life and endow them with their own divine attributes of mind. This they accomplished by projecting a reflection of those prototypic forms in ethereal shadowy outline within a corresponding ethereal or shadowy substance which has been termed the akasha or higher astral.

These ethereal forms are the bases of all other human bodies which now exist or which may exist in the future in more material states of substance than are those of the present age.

It is said that a Master of high degree forms various astral bodies, from that of the Augoeides and Mayavi rupa downwards; but these various astrals are but different aspects of the one basic form, figuratively speaking, the pattern of the human form. This basic form is the undying vehicle or form of the soul.

In one of the Stanzas of the Secret Doctrine we find the following:

"The great Chohans (spiritual beings) called to the Lords of the Moon, they of the airy bodies, "Bring forth men, men of your nature, give them their forms within. She (Mother Nature) will build coverings without (external bodies)."

The moon here does not mean a moon of some solar system; it means an ethero-magnetic state of substance within which function all privations of form in an intermediate state, and it is to these incomplete bodies that many advanced occultists refer when they mention the lower astral body, and not to the Linga Sharira which is a semblance of the former, although more material, upon and within which the physical body is subsequently built by "She"—Mother Nature, and which is dissipated soon after death of the body.

It must be understood that these different forms or bodies are not entirely distinct, one from the other, any more than are the various states of matter previously referred to. They penetrate and interpenetrate each other, and it is only as the consciousness of the Ego—the divine Self—is raised or lowered that it functions in these different states of substance, and only as it is entirely released from the bondage to gross physical matter by the process we term death, trance, or sleep that it is self-conscious within these finer states of substance. When the astral body is mentioned in the Commentaries

on Theogenesis it is to the aforementioned lower astral—the ethero-magnetic counterpart of the higher astral, the vehicle of the soul—that the writer refers unless the term is qualified in some way. The Lunar Spirits, the Pitris,—the ruling spirits of the ethero-astral light, are most closely connected with the earth—gross matter. They are the Elohim of form on the physical plane. In evolving physical bodies they pass through the elemental, mineral, vegetable and animal forms until in the human form they have attained their ultimate purpose as in the case of the third root race, in which man became self-conscious,—possessed of higher mind and soul.

The Lunar Pitris are the antithesis of the Solar Gods—creators—and both are indrawn during a solar pralaya—night of time, and are externalized during the Solar day of time. These great creative energies or beings are far beyond our power of visualizing or imagining, but of one thing we may feel assured, they are self-conscious beings.

The units of the first root race of mankind were merely the astral shadows of their progenitors. They did not die in the sense we consider death, but were absorbed by their progeny, the second root race, the substance of whose bodies was more condensed.

The ethereal forms—the Lunar Pitris—became the astral bodies of the second root race. A distinct astral form had been evolved by the third root race, and when the Sons of Mind incarnated in the senseless vehicles provided for them, the astral bodies of that race had become more closely identified with the basic form—the vehicle of the soul. Thenceforth man became a living soul, conscious or semi-conscious of existence in four distinct planes of life.

If the casual reader does not care to burden his mind with the above mentioned details he can ignore all the processes and phases of evolution through which all substance in form must pass, and simply image four distinct grades of energy or substance, penetrating and interpenetrating each other, each grade composed of conscious forms, though without will and mind. It would be those forms which penetrated and interpenetrated each other. Then image a fifth state of matter composed of permanent forms, possessed of will and mind, the substance of which is those four different states or forms. It can be seen that each form of that fifth state would have four interior bodies.

The Masters of Wisdom take issue with these devotees of Modern Science who try to prove that Man has ascended in a direct line from the Animal Kingdom and bring forth plenty of evidence to prove their claim of the divine descent of Man. They insist upon it that the original "Fall of the Angels" was the descent of divine beings who incarnated in the mindless third root race, and that the

original sin consisted of the relation which was established between the men of that race and the anthropoids. Man has to regain his divine birthright,—hence the necessity for stress and strain and suffering.

The Masters also say the missing link of Darwin will never be found, for the reason that the evolution of the animal kingdom stopped with the ape, therefore the human kingdom was a distinct species, of divine origin.

As it would require volumes to take up these points one by one to such a degree as to satisfy the reader, we can only refer the latter to the two first books of the great work of the Secret Doctrine.

B. S.

OCCULTISM FOR BEGINNERS.

Second Series. No. xxix.

FUNCTIONS OF THE YELLOW RAY.

The Yellow Ray is essentially SPIRITUAL in its functions. The color yellow contains more light than any other color of the spectrum. Yellow is the color of PRIMORDIAL MATTER, and is the first differentiation in the metaphysical sense from Atma or the White Light. Occultly, Yellow is beneficent and protective because of the high spiritual grade of the elementals that inhabit it, so to speak, or that may be drawn into that aura of color.

Containing so much light, Yellow is the *highest principle of Discrimination* and corresponds to the Sixth Sense and the Buddhic principle. Its organ in the brain is the Pineal gland.

In the last lesson it was shown that Blue and Yellow is the Father Mother of the Green Ray brought into being by its parent rays in order to work in matter and redeem FORM CONSCIOUSNESS brought into being by the Red Ray. The Green Ray is the active principle of the Lower Mind. But Green is commingled of the essence of the Blue and Yellow—both high spiritual principles. Hence, in the manifestations of lower mental activity, the Yellow can be drawn upon because it is there *for use*. This yellow allows the lower mind discriminating power, the power to put much light into the problems before it, and to bring the consciousness of the lower mind into rapport with the Buddhic Consciousness which is the Sixth Universal Sense.

The Yellow Ray is the Path of Light leading from the lower mind to Cosmic Consciousness. He who would gain Cosmic Consciousness therefore, must identify himself with the Yellow Ray or Light within his own mind. The Yellow Ray is the "Way, the Truth and the Light. (Life)."

In man are represented all the planes of the Cosmos. His seven principles are seven doors, each opening into one of the seven planes. Through his physical door he contacts the physical plane. Through his Buddhic or Yellow Ray Door he may contact the Cosmic or Universal Consciousness and gain Illumination. To identify the

consciousness with the Yellow Rays meditate upon the qualities of that Ray constantly. *Feel those qualities, and act and think in accord with them.* The Qualities of the Yellow Ray are Unity, Universality, Impersonality, Inseparableness, Universal toleration, compassion for all creatures; the quality that redeems and unifies all things, that Synthesizes.

Earnest aspiration and meditation in accord with these qualities will in time unlock the Yellow Door—the Gates of Gold—and permit the disciple to pass through and know his Universal Self—the Self of All.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

During February from the 18th to the 22nd inc., Dr. W. H. Dower and Mr. Otto Westfelt visited Mr. and Mrs. W. A. Wotherspoon at the properties of the Halcyon Mining Company, located at North Branch, Calaveras County, Cal. Mr. Wotherspoon is General Manager of the mining operations, and both he and wife were much pleased to receive the visit of the comrades from the Temple Headquarters.

* * * *

Returning, Dr. Dower and Mr. Westfelt stopped at Palo Alto on the 22nd, and met the Temple members there at an informal meeting at the home of Mrs. Sarah M. Scofield.

* * * *

Mr. J. Van Leer of Utrecht, Holland, visited the Temple Centre, February 23d last. Mr. Van Leer is a follower and student of Dr. Rudolph Steiner, and was interested and pleased to contact the congenial forces of the Temple at Halcyon, making as he said for the same high ideal as the movement with which he is affiliated. After his departure Mr. Van Leer expressed himself in a letter as follows: "You may be sure that the single day in Halcyon will belong to the best days of my long trip through the United States, and if I can find a way to see you again, you may be sure that I will arrange not to be in such a hurry again." At the Friday meeting February 23d Mr. Van Leer spoke on the subject and described the purposes of the movement in Europe of which Dr. Steiner is the leader. Mr. Van Leer will always find appreciative friends and comrades at Halcyon.

* * * *

In the Temple Teachings of February, a passage in the Bible was evidently misquoted. Lack of space in this issue prevents explanation as to how such a mistake may occur in the transmission of the Teachings. The April number will contain the article.

* * * *

Attention is called to the advertisement of Flower seeds on another page. This seed company is a budding industry at the

Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

* * * *

Temple Builders' Lessons, attractively bound and arranged, in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illuminated and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

* * * *

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

Flower Seeds! Flower Seeds! THE HALCYON SEED CO.

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Any of the above seeds put up in packets, ten cents each, three packets for twenty-five cents, postpaid.

Eucalyptus seed (Blue Gum), 50 cents per ounce.

THE HALCYON SEED CO.
Halcyon, California.

The Temple Artisan

Vol. XVII.

APRIL, 1917

No. 11

Behold, I give



unto thee a key.

VOICES OF THE FIERY HOSTS

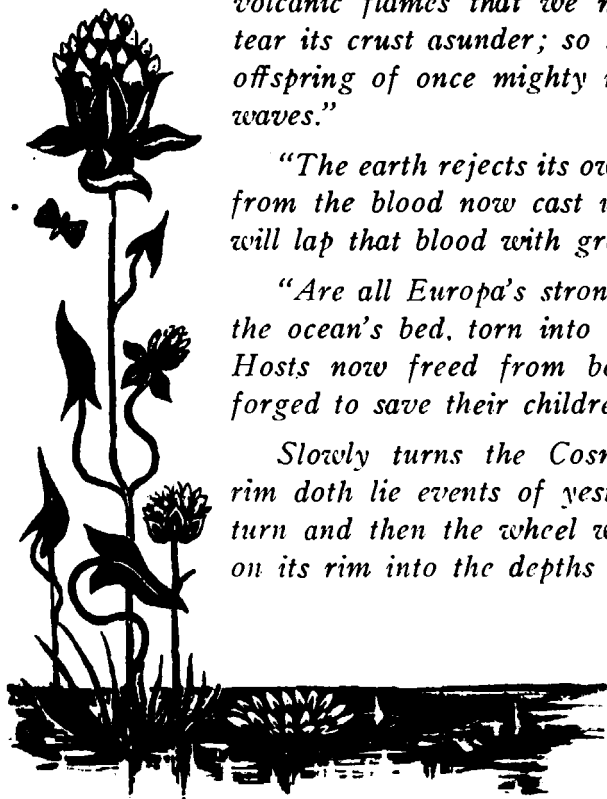
"Bow down thine ear, O thou who hearest with the inner ear! Bow down thine ear and listen to the voices of the Fiery Hosts beneath, as they roar and shriek a welcome to their fellow Hosts, released by man, from bonds by shot and shell and gaseous flames."

"Come closer, closer; hear them cry: unite with us to feed volcanic flames that we may shake the earth to tear its crust asunder; so shall we sink the feeble offspring of once mighty races 'neath the ocean's waves."

"The earth rejects its own, and turns in loathing from the blood now cast upon its crust. But we will lap that blood with greedy tongues of flame."

"Are all Europa's strongholds soon to lie upon the ocean's bed, torn into fragments by the Fiery Hosts now freed from bonds the racial fathers forged to save their children of a later age?"

Slowly turns the Cosmic Wheel and on its rim doth lie events of yesterdays. Yet one more turn and then the wheel will shake all cumberers on its rim into the depths beneath.



LIFE SPARKS.

TEMPLE TEACHINGS. OPEN SERIES. No. CXXIX.

The differentiation of electrical energy to which its latest investigator has applied the term "Ion," to distinguish it from other differentiations of the same cosmic energy, and the "Sparks" of Occult Science are identical. While modern science has been driven to accept many of the truths of Occultism, at least as hypotheses, it is only one here and there among its votaries who has been able to apply the theoretical knowledge so gained in practice; and it will not be possible to apply the finer forces in the manipulation of matter to any remarkable degree until the workers in this field are able to demonstrate to their own satisfaction that the intermediate forms of energy which lie between gross matter—the vehicles of such forms of energy—and those which more nearly approach the highest poles of manifested life—Manasic Energy.

While the degree of electrical energy which the occultist designates Manas, or Ideation, is being applied in its own field of action—the mental plane, it has not been found possible to direct it in a manner to show visible or audible effects by any acknowledged scientist of this age; and neither has the latter been able to accept the statements of occultists who claim to be able to produce such effects, or to have seen them produced. Yet, until the knowledge is gained of the possibility that such effects can be demonstrated to the senses it will be impossible to segregate and demonstrate the reality of the existence and possible use of the Ion, and several other forms of the same energy, in the production of external phenomena, for in order to accomplish that feat it is absolutely necessary to use the Manasic energy *outside of its own field, i. e.,* by visible or audible effects on or in gross matter, as man has not yet evolved the senses by means of which he might perceive the natural phenomena constantly occurring within the fields or planes of substance in which each form or degree of electrical energy is pre-eminently active.

Man may be able to gather together the constituent elements, the chemical agents and reagents, and other forms of substance which nature has already created, and under exactly right conditions of heat and moisture succeed in creating a living creature; but it must be remembered that practically all he has done is to make conditions under which the previously created elements, chemicals, etc., could continue to grow. The basic life forces active in every atom and molecule used in the materials he has

brought together were already in them; he literally had no hand in creating those basic materials. If he had only been able to isolate a single molecule of all those forms of substance that he had gathered and was wise enough to create exactly the same conditions which nature would use in developing life sparks, from that single molecule would be evolved all other constituent molecules required to form such a body as the one that he had been instrumental in bringing to outer form. But nature would go much further, for while he had to pause when that form was created nature would go on, and from that same molecule would evolve an organic vehicle through which the electrical energy of Manas could operate, and that which might be termed a rudimentary brain would manifest in the form evolved from that single molecule. But nature could not have performed any of these marvels had it not been for the basic life—the “spark” which rested at the very center of every atom which constituted that molecule.

Notwithstanding our efforts to convey some idea of the four-fold existence of the Ego on the four planes of life we are not successful in all instances, so can only try again until our purpose is served. Many words confuse real issues, and often throw a deep shadow over what are in fact self-evident truths.

The life and action of the Ego in the four lower of the seven states of consciousness, the forms through which that consciousness functions, the states of matter which comprise those forms, and the motion—the time—which governs the appearance and disappearance of those forms in any one or all of those states of matter are the basic facts which alone provide for any understanding of the appearance and disappearance of the astral and physical bodies from the sight—the consciousness of each other.

First consider the swinging of the pendulum of a clock, the spring of which has been wound up to allow the pendulum to swing for exactly twenty-four hours. The winding of the spring which sets the pendulum in motion corresponds to the Fohatic energy which has been set free for an age corresponding to the said twenty-four hours. That energy sets in action and keeps in motion all the substance which has previously been asleep through a night of time, and moves that substance in perfect rhythm and time corresponding to the movements of the pendulum of the clock. (We are not now considering the three highest of the seven states of consciousness). Then consider that there are four grades of that substance, each one more refined, tenuous and

elastic than the preceding one, if we start from that of the physical plane. (The reverse if we start from the manasic).

It is through these four planes or states of substance that the Ego—the unmanifested Spiritual Self of the three higher of the seven principles—must function throughout each age, as the cyclic law—the pendulum of the life-clock—swings that substance around a central point, in completing one great age of life in order that it may gain permanent individual life when the hands of the clock have completed their circles, that is, when the seven great ages are completed.

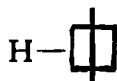
For the purpose of providing itself with an individual form through which to function on all planes, all fields of life, the Ego must evolve a separate vehicle out of each of the four states of substance—akasic, etheric, astral and physical—which altogether constitute the composite plane of manifestation. It may simplify this phase of the subject if we use terms in more general use in attempting to fix this most important point in the mind. The electric, atomic, molecular and cellular divisions of matter, as used in physical science, closely approach the differentiations of occult science previously given.

If the reader can accept the truth that there is one universe within another, each one of which is composed of substance in precisely the state of vibration to which has been given the terms above mentioned, and that in combination they create an exterior universe which is the universe we perceive by our physical senses, it may aid in giving hypothesis by means of which we may comprehend what is sometimes termed “the ladder of life” upon the steps of which the pilgrim, the individual Ego—descends and ascends, from and back to spiritual life.

For each individual Ego must create for itself, out of the substance of which each one of these universes is constituted, a form or vehicle in and by means of which he can live, comprehend, and finally control the substance of each universe. For instance, the Ego must evolve a form out of the electric substance, another form out of the atomic universe, still another form out of the etheric, and yet another form out of the molecular life of this exterior material universe, if it desires individual conscious existence on all four planes.

Yet, on his ascent from the lowest step of the ladder he must lose the consciousness of each universe as a distinct and objective field of life, retaining only what he has gained from the experience he has passed through while functioning in the body which was built out of the substance of that universe.

When he has taken the last upward step of that ladder he has lost all sense of separateness; the former four universes with their separated forms no longer obtain in his consciousness, but he retains all that his experience through them all have brought to him.



THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Stanza VI. Sloka I.

“Unto Him of the Shining Face, Meru cried loudly: ‘Smile thou upon my face and unlock the chains which bind the lesser lives in frozen bonds, so that the newly clothed Sparks make living things to grow for Maya’s sons to feed upon when they come again to seek fulfilment of their dreams.’ ”

COMMENTARY.

When a record is made of a suppositious conversation between any two objects of nature, or between any number of units of the animal kingdom, such a record is only accepted by man as a general thing in a figurative or symbolic sense. That it is possible for such a conversation to actually occur, even if it were held by means of a process hitherto unknown to man, would hardly be admitted by the average person of the present age; yet many of the deepest philosophical truths have been first presented to the world by means of such records. So far as outer consciousness is concerned the later races of mankind lost all knowledge of many of the basic realities of life which were perfectly understood in the infancy of those races. Among these lost treasures of knowledge was that of the basic unity of all things and creatures, and of the common consciousness of the race which rendered secrecy impossible and linked the units of a race to each other and to all living things to a remarkable degree, making communication between them a very easy matter. If we still retain in memory some measure of the perfect delight and trust with which we received and accepted the most marvelous features of the fairy stories related to or read by us when we were children (not alone the physical feats of the fairies but also the conversations between them and the lower orders of life) and can measure that delight and trust by our present doubt and

distrust of any thing unintelligible to or unprovable by the senses, we can gain some idea of what we have lost, from a mental point of view. The delight and trust were primarily due to the possession of a subconscious memory in the soul of the child of the before noted basic realities of life, such possession having been gained by the assimilation of and the filing within the soul by the incarnating Ego of the results of former experiences while in incarnation in the first sub-races of the Root Race in which that Ego took form; such assimilating and filing having occurred during previous Devachanic interludes between material incarnations wherein occurred the said experiences.

If the reader can accept the idea of a common consciousness which would naturally link closely together all individual forms of life making thought transference the rule it will not be difficult to perceive that upon entering or leaving that field of common consciousness at, say, birth and death or in trance, the soul of man would have no difficulty in solving what are unsolvable problems to the senses, or to bring back into a new incarnation a sub-conscious realization of the fact or the method by which communication was established between the units of a race. It matters not to us whether the Regents—the ruling spirits—of the sun and the earth actually held such a conversation in words as is recorded in the Stanzas or whether such a conversation was interpretable by the mind or senses of man. That there is some method of communication between animals and other orders of life, beyond our present power to interpret, no thinking man will deny; but even such men are not always willing to accept the statement that there is also a method of communication between such objective forms as the sun and the planets and other bodies of the solar system of that sun.

That which interests us most deeply at this time is the interpretation of these Stanzas which are clearly prophetic of future events.

“The Shining Face” referred to in this Sloka is the sun of this solar system. Exoterically, Meru is the great mountain or continent which formerly occupied the space within the present arctic circle; esoterically it has a deep spiritual correspondence. The Earth, in the form of Meru, is calling upon the sun to “smile upon its face,” that is, to exert sufficient power of attraction upon certain orders of elemental life resident in the equatorial zone—the heat zone—to start into action other lesser orders of elementals—heat elementals—to melt the ice and snow at the

polar regions, thus setting free tremendous natural forces which are powerful enough to change the axis of the earth back to its original position, in order that the "lesser lives"—"the newly clothed Sparks," long held in durance by karmic law, might be set free to re-clothe the recovered land with life and vegetation for the maintenance of a new race of humanity—the sixth sub-race of the present Fifth Root Race, and make possible "the fulfilment of their dreams." The fulfilled dreams would be the fulfilled desires and ambitions of the units of the present, the fifth sub-race of humanity, or in any event, "the remnant of the saved"—those who will remain after the calamities due to fall upon the earth are passed, and the evil karma of the present race is exhausted.

When one considers the great stretches of time which must elapse between the various ages, during which continents and races of humanity have appeared and disappeared, and perceives the marvelous changes which a study of geology discloses in the numerous layers of the crust of the earth, it is not difficult to understand why it might be even necessary that a new continent at the north pole might be in process of re-formation before it would be possible for another, a previously submerged section of the earth, to arise from an ocean in the temperate zone when the appearance of both continents depended on the action of tremendously powerful natural forces which could only be released and set in motion during a change in the axis of the earth.

If this be true, as it would appear to be from the Stanzas of Theogenesis, (even without the missing slokas which undoubtedly would describe many cosmic events of which we have no exoteric history), the emergence of Lemuria from the depths of the Pacific Ocean might depend on those changes to take place at the north pole; and prophecy locates the Sixth Race on the continent of Lemuria, as it locates the Seventh Race at the north pole in the future Hyperborean age.

B. S.

OCCULTISM FOR BEGINNERS.

SECOND SERIES No. XXX.

FUNCTIONS OF THE ORANGE RAY.

Occultly, Orange corresponds to Prana, the Vital Principle. Its metal is Gold. Prana is an individualized aspect of Atma—

the SYNTHESIS of all Color, Sound, Form and Number. The metal Gold is a transformed, that is, a de-graded aspect of Prana. Prana emanates in purity from the Sun-Centre and is attracted to all vital organic centres, giving them life. Thus Prana is an all pervading ocean of life-force, penetrating everywhere. Acted upon by transforming elemental forces and centres, it is materialized in the earth's aura into metallic gold. Gold may be dematerialized back to Prana.

In human principles, the Astral Body is the vehicle of Prana, the Orange Ray. In the outer world Oxygen is the carrier of Prana, inbreathed into the body through the lung centres and reaching all parts of the body through the medium of the blood stream. The minute particle of iron in each blood corpuscle absorbs oxygen with its load of Prana, and carries it to every cell in the body cosmos. This iron of the cell is the Red Principle—the Ropic or Form Principle, which thus uses the absorbed Prana to recreate and rebuild the form constantly, keeping it in manifestation. Hence the fundamental importance of the Orange Ray function in *perpetuating life in form*.

The color Orange is composed of Red and Yellow. Red and Yellow are the Father-mother of Orange. Red is the Form principle and Yellow is the Buddhic or Sixth sense principle opening into universal or Cosmic Consciousness, being one member of the Trinity composing the Higher Self. Thus in Prana, the Orange Ray born of Red and Yellow would work together to *create and preserve form*, as well as to let the light of the Higher Self into that form through the avenue of the Yellow Ray.

In the brain, the site of the Orange Ray is the Medulla Oblongata, situated at the very top of the Spinal Cord. In the part of the body above the waist line, its home is the Heart and Lungs. Below the waist line its centre is the Solar Plexus and Creative Centres.

The primal function then, of the Orange Ray, is to *create, build and preserve FORMS OF LIFE*. It is Prana or life force that is most intensely concentrated in the Seed of man, animal or plant life. In plant life note the glory of the blossom in very excess of life force. This excess of life is concentrated in the blossom as it is the matrix wherein the seed develops and draws into itself this abundant prana in the blossom and finally *encapsules* this life-essence in the form of the seed. The rich blush of intensive life in both the color and form of the blossom becomes concentrated in the seed to the SPARK of LIFE itself.

All seminal essence is the purest and most intensely concentrated Life. It is a DYNAMIC essence awaiting only the right conditions to create FORM and indraw SPIRITUAL LIGHT through the relations of the Red and Yellow Rays composing the Orange Ray of Life.

W. H. D.

The Temple Artisan

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EDITORIAL MIRROR.

Temple members should find much of interest in the many facts now being brought to light in the press and other literature of the day concerning the life-work and character of the great Rameses II, due largely to the discoveries made in recent excavations in Egyptian territory. It is very significant that this information should be made public at this particular time.



Rameses II was an earlier incarnation of the Ego which is now manifesting as the Master Hilarion, according to the statements of the latter, and of other Masters as well.



As the present world cycle has been said to be "the cycle of Hilarion"—the representative of the Red Ray—it would naturally follow that a connecting link between the two great personalities should be established at this time. It is also interesting to note that many of the facts now being brought to light through these excavations were imparted to the founders of the Temple of The People fifteen years ago, when the Master Hilarion first came to establish that work.

Notes made at that time are still in the Temple archives.



A question put to the Master in regard to a rapidly increasing functional disorder, especially in the cases of the units of the present White race, and the possibility of relief from the same, brought forth the following reply: "As the health and well being of the individual is absolutely dependent upon proper elimination we can hardly give the subject too much consideration."

There is very little trouble of that nature among the races who live close to Nature and who, therefore, have little prejudice or over-sensitiveness in regard to any purely natural function.



"From the day a white child is capable of understanding its

parent's injunction it is taught restraint in action and in conversation regarding the natural functions of the excretory organs and even to exercise deceit, caution and fear in relation to them; when, in fact, these functions are as purely natural as are those of bathing, feeding, or of any other necessity for bodily health. The forces of constriction and retention are thereby called into action and naturally affect the whole alimentary and intestinal tract. The sphincter muscle is under constraint and the whole tendency is to set up a habit which increases in strength with age and in persistence through habit of thought. The more susceptible the nerve fluid is to mental force the greater the harm that is done. If it all only ended with one individual, it would not be of so much consequence, but it gradually becomes an hereditary inhibition.



"With the increase of so-called civilizations and the consequent adoption of social restrictions in regard to any function of the body, or the setting apart of one part of the body for honor, and another part for disgrace, a separative, restrictive and constrictive condition is set up in the whole body, thus making the soil—the menstrum for disease germs—a perfect habitat for germ life, easily transmitted to other bodies.

It is much more comforting to believe that something outside of one's self is responsible for the ills that beset humanity, and so long as the truth is withheld, or mutilated, when it applies to any physical function, the whole race must suffer from the effects."

G. IN C.

CHILDREN'S DEPARTMENT

Temple Builders—No. 142

AN EASTER SYMPHONY.

A symphony is a grand musical composition of different movements played by full orchestra.

An Easter symphony is Nature's composition of light, life, triumph, power, growth, sunshine, beauty, warmth, glory. Song birds trilling, busy bees humming, ocean waves rolling, green grasses growing, soft sounds soothing, glad hearts loving,—all these, and many, many more are included in great Nature's Easter symphony.

Any music that lifts the heart into the sunshine of God's love is an Easter symphony. Any act that gives joy and cheer to another is a tone in that symphony. Any person who brings light to others is an instrument in the Easter symphony.

The Temple Builders at the Centre rendered an Easter symphony at the Sunday Easter service which is always devoted to the children.

The drum rolled forth the beat of time, declaring the Easter hour had struck. The high flute tones renewed intelligence for all mankind. The cymbals of perfected life sounded true and strong. Hindrances and obstacles were overcome within the harmonies of the piano. The triangle of finer forces rang with spirit light. The violins sang of true success, victory, protection from the Royal Star of Love.

All assembled sang with orchestral accompaniment; sang Victory in Righteousness; sang for the Temple, for all peoples, for all creatures, for all things inanimate, too.

And so on Easter day all life was lifted up into higher light of spiritual sunshine and growth.

WHY I'M HAPPY.

I'm free from all doubt,
I'm free from all care,
I'm free as a bird
That flies through the air.

Each morn when I wake,
I laugh and I sing,
Because, from my heart,
I love everything.

So busy all day,
From morn until eve,
With Love in my soul
There's no time to grieve.

I radiate Life,
Health, Happiness, too,
And thus I unfold
As Spring flowers do.

Just try it, my friends!
You'll banish the blues;
There's so much to give,
And nothing to lose.

FLORENCE G. CURRIER.

MISTRANSLATION AND MISINTERPRETATION.

Every author and publisher is occasionally much chagrined over a misprint, a grammatical error, or other mischance to some important article. While such errors may be regrettable from one point of view, they are not irremediable, as a general thing, for they may be corrected in a following issue, if the printer or author can be reached and his intent discovered. But with the publisher of an article which has come from an interior source through some transmitter who may not be able to refer to the original source at once and who cannot be perfectly sure of the intent, the article must stand as published.

Such a suppositious error occurred in the Temple Teaching on healing in the February ARTISAN, wherein occurs the following words, "The question asked by Jesus, 'Who hath sinned, this man or another?'" As it was not Jesus but His disciples who asked the question, according to the biblical rendering, of the same words the apparent error opens the way for harsh criticism. However, in this instance it also opens the way for something of a revelation of the manner in which such teachings are often received by occult methods and makes possible an understanding by others of the difficulties under which such a transmitter labors, and, therefore, of the reasons why so many errors and misinterpretations occur in all reliable occult teachings which have their original source on some interior plane.

Students who have some knowledge of the mystery-language, the language of symbolism, can understand how absolutely necessary it is, that any true transmitter shall have a fairly accurate knowledge of that language; and as every objective form in manifestation is a symbol of some spiritual aspect or some form in other states of consciousness, it is easily understood how exceedingly difficult, if not impossible, it is for one to carry all those symbols constantly in mind. If a message or instruction is issued in the mystery language, (it may be partly in symbol and partly in words), there is no subsequent opportunity for correction or

repetition; and if the transmitter is conscientious, he or she will not presume to alter a sentence or a word, unless perfectly sure a mistake has been made in interpretation, and therefore will let the sentence stand as received, believing it better to run the risk of criticism rather than possibly to lose some more interior meaning which would not be evident in a casual reading.

This is exactly what occurred in the instance noted, where several words were omitted. The Bible and other sacred works have very many such incorrect interpretations, and they were unavoidable in many instances.

It would take a Master to be letter perfect in the transmission of a long message from one plane of life to another, for he must have a superhuman memory to have instantly at his command the interpretation of every objective form used in symbolism; and when it is understood that such symbolic messages may come in color, sound, number and form, it will be seen that the difficulties in the way of perfect translation are greatly increased.

Yet, unless one were more or less proficient in this occult science, it would be impossible to become a vehicle for the transmission of such messages, and it is for this reason that so very few absolutely reliable spiritualistic messages ever get across the gulf that separates the interior and exterior planes of life. The great majority of people who claim to cross that gulf so easily actually are not aware that there is such a science as symbolism, or any need for the same, to say nothing of having the ability to interpret and transmit the same.

The mistranslated portion of the Temple Teaching herein noted ought to have read as follows: "Neither do they pretend to put the question asked by the disciples of Jesus, 'Who did sin, this man or his parents?' when an inquiry is made as to their willingness to heal the sick, which question in the mouths of those disciples plainly showed belief in Karma and Reincarnation. Upon the answer received seems to have depended their power or their willingness to heal. For it must be remembered that Jesus had been teaching those disciples the secrets of occultism for many days."

Knowing somewhat of the difficulties in the way of exact translation, it is to be hoped that our readers will be lenient in judgment if a mistake occasionally occurs, believing that it will be corrected, if of sufficient importance in a later issue of the ARTISAN.

B. S.

TEMPLE ACTIVITIES AND NOTICES.

Mrs. Sarah A. M. Briggs and Franklin Wolff of the Centre visited North Branch, Cal., the past month on business, stopping with our comrades, Mr. and Mrs. W. A. Wotherspoon.

On the way north a stop was made at Palo Alto, permitting a good visit with Palo Alto members, much appreciated by all.

* * * *

Owing to the absence from the Centre of the workers above mentioned, members are asked to be kindly indulgent if communications from the Propaganda Department should be delayed.

* * * *

Mrs. Sarah Taggart, of Laurel, Wash., spent several days at Halcyon the past month. Mrs. Taggart has been a member for thirteen years. This was her first contact with the Centre.

* * * *

Mrs. Susanne Mayflower, of recent affiliation with the Temple, spent a few days at Halcyon during the past month.

* * * *

Easter Sunday at Halcyon was observed as Children's Day with appropriate services. The boy orchestra of three violins and piano, flute, bass drum, cymbals and triangle was a feature of the musical programme. The budding violinists are Eric Varian, "Jim" Briggs and Lincoln Witkus. The pianist is "Tom" Moss; flute, "Sig" Varian; bass drum and cymbals, Russell Varian; triangle, Arthur Harrison. All of the above are of ten years of age or under.

* * * *

Attention is called to the advertisement of Flower seeds on another page. This seed company is a budding industry at the Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

* * * *

Temple Builders' Lessons, attractively bound and arranged in series as "Nature," "Life Stories," "Temple Teachings Simplified," etc. Also songs and stories neatly illumined and now on sale by Temple Builders. Twenty-five cents for lessons. \$1.50 for songs and lessons.

Members should exercise care in drawing money orders, for payment of Temple dues, ARTISAN subscriptions, Helping Hand contributions, and for bound ARTISANS, Temple pins, etc., always making payable to Jane W. Dower, Treasurer.

* * * *

All Temple members and other readers of THE ARTISAN should PROMPTLY NOTIFY the Temple Scribe of any changes of address. Send such notice on postal card or otherwise direct to the Scribe.

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Aster, Dwarf, Mixed.	Larkspur, Double.
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California Poppy.	Petunia.
Calendula, Marigold, Mixed.	Phlox, Choice Mixed.
Calliopsis.	Pinks, Double Mixed.
Candy Tuft, Mixed.	Poppy, Shirley.
Carnation, Mixed.	Salpiglossis—Velvet Flower.
Carnation Pinks	Schizanthus, Mixed.
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Clarkia, Mixed.	Sweet Peas, Mixed.
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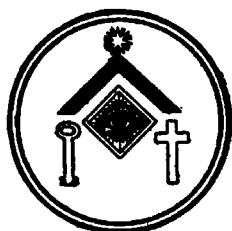
The Temple Artisan

Vol. XVII.

MAY, 1917

No. 12

Behold, I give



unto thee a key.

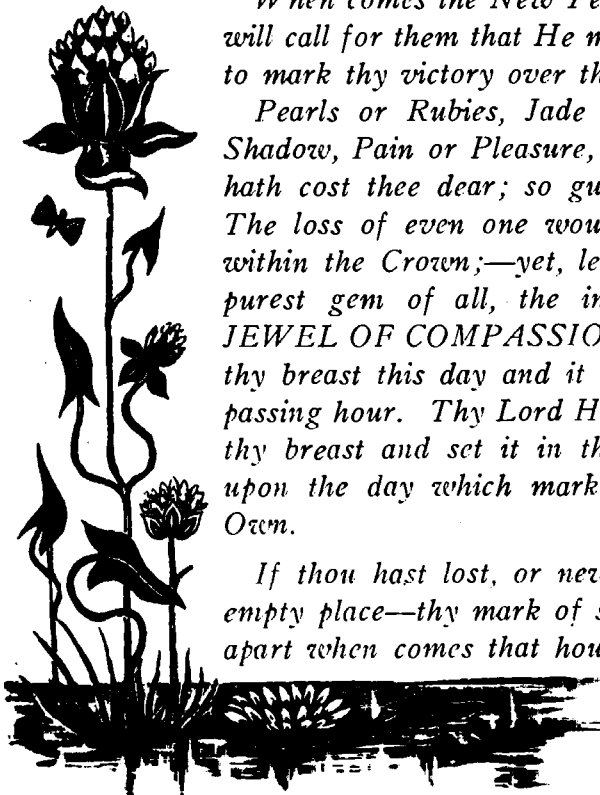
THY JEWEL CASKET.

Place within thy jewel casket all the gems which thou hast gathered through the yearly cycle past, the gems of rich experience, good or ill, and then return the casket to its hiding place within thine heart where only may the gems be safe which thou hast found throughout this earthly round.

When comes the New Year of the Soul, thy Lord will call for them that He may set them in a Crown to mark thy victory over thy great enemy—thyself.

Pearls or Rubies, Jade or Hyacinth—Light or Shadow, Pain or Pleasure, the cutting of each one hath cost thee dear; so guard them with all care. The loss of even one would leave a vacant place within the Crown;—yet, leave out one, the rarest, purest gem of all, the indestructible, the sacred JEWEL OF COMPASSION. Place that one upon thy breast this day and it will brighter shine each passing hour. Thy Lord Himself will pluck it from thy breast and set it in the center of thy Crown upon the day which marks the crowning of His Own.

If thou hast lost, or never found that gem, the empty place—thy mark of shame—will set thee far apart when comes that hour.



THEOGENESIS.

Commentaries on the Nine New Stanzas of Dzyan, given by the Master Morya to the Temple of the People for the New Humanity.

Stanza VI. Sloka I (Continued)

It is interesting to consider the microcosmic aspect as well as the macrocosmic aspect of such events as are foreshadowed in the stanzas under consideration. The solar plexus of man corresponds to the macrocosmic equatorial zone, the heart center of the solar system. The heart corresponds to the sun, and the head to the earth. If man is to fit himself for existence in a high spiritual state, the heart, the seat of spiritual will, corresponding to the axis of the earth, having set in action the forces of the solar plexus—the heat zone, must direct those forces to the head wherein lies the pineal gland which corresponds to the spiritual will, but wherein also resides the directing power of Manas; and the latter causes the freeing of man from his bondage to matter by breaking up the qualities which have bound him in chains—physical incarnation—the ice and snow of the polar regions—mental limitations, thus making it possible for the new land (Mount Meru)—the Spiritual Self, to develop as a result of the combined forces of the heart and the pineal gland.

The Sanscrit word, “Maya,” and its English equivalent, “illusion,” convey the same idea, although there is some chance for controversy between scholars as to the right application of either word when it is used to designate any phase of the physical plane, as is frequently done by students of Occultism. Maya is only illusion in the sense that all matter is impermanent, in that God or Spirit alone is real. All else is illusion from that standpoint, for all else is temporal—subject to time and space.

As used in the sloka, Maya’s sons would be the first sub-race of the Sixth Root Race, for all the slokas of the sixth Stanza evidently refer to the coming of the Sixth Race, some of the progenitors of which are even now upon the earth. We are inclined to believe the foregoing true, from the facts that the greater part of the earth at the north pole is even now in the frozen condition mentioned, and that the slokas of the sixth Stanza coincide with so many of the prophecies made by the Masters and the old prophets, in relation to the present time.

“The newly clothed Sparks” are “the lesser lives” of a later generation, now clothed or embodied in substance of lower vibration, the fire and earth elementals of primordial substance,—the fundamental substance in and of which all forms of nature are created.

The "dreams" of Maya's sons are such desires and ambitions as have developed as a result of experience gained in previous manifestations on interior planes, which there had previously been no possibility of gratifying, but which may now be fulfilled in the later age. For with the passing of many ages and the development of finer senses as a result of the first fluttering of desire unconnected with interior experience, the stress and strain and conflict with the forces of nature awaken a sleeping desire for more power, and a consciousness of something greater than anything Maya's sons had previously known, something to which they would be no longer subservient,—Such desires and longing would open the way for the influx of a divine force which eventually would place them in a higher order of life.

Humanity as a rule is now in exactly such a transitional state of development. Everything in exterior life today is, consciously or the reverse, in a condition comparable to longing, a state of stress and strain, and of consequent conflict. The forces of nature have been called into requisition by man to a remarkable degree. Matter itself is in the throes of parturition pains. Intuitively we grasp the fact that tremendous changes are taking place in all fields of life, and that through these changes, through the fire and blood and the acid of present experiences, humanity will evolve the rudiments of that sense which in a later cycle of the present great Root Race will relate the human to the Divine to a far greater degree than has ever been the case in any age of this planet.

No mere human imagination can picture the changes which the development of the Sixth sense will bring to the human race. The scales which have covered the eyes of humanity through the past ages will fall from those eyes. The uncertainty which now drives many to desperation will be replaced with certainty. Man will *know* what he now only surmises, at the best, of the great mysteries of life.

MEDITATION vs. REVERIE.

In a very enthusiastic eulogy on James Allen, written by Monro Carruthers, occurs the following quotation from Mr. Allen's book, "The Master of Destiny," relating to Meditation, which is well worth the deep consideration of every student of occultism.

"James Allen shows that there are certain signs by which one can know whether he is engaging in Reverie or in Meditation. The indications of Reveries are these, a desire to avoid exertion, a desire to experience the pleasure of dreaming, an increasing distaste for

one's worldly duties, a desire to shirk one's responsibilities, fear of consequences, a wish to get money with as little effort as possible, lack of self control. The indications of Meditation are, increase of both physical and mental energy, a strenuous striving after wisdom, a decrease of irksomeness in the performance of duty, a fixed determination to fulfil faithfully all worldly responsibilities; freedom from fear, indifference to riches, possession of self control."

Imperfect, carelessly construed interpretations of the word Meditation, a deliberate effort to stultify the mind and decrease the power of self responsibility in the students under control by different schools of so-called Occultism, is responsible for more real injury to humanity than can be easily computed. It is very seldom the right idea of the Masters teachings regarding the practice of Meditation, is grasped, especially by new students, and unfortunately all too many of the teachers of these students are as ignorant as are the students. The idea of simply drifting out on the sea of thought without any idea of a definite port in view, or any particular incentive to the effort made, without argumentation or mental dissection of any subject advanced for meditation, is the general idea of Meditation, as I have learned in trying to arrive at a definite conclusion as to the general interpretation of the word.

Mr. Allen's ideas of the right and wrong methods and effects are by all means the clearest and most effectual I have seen in print. Of course it will be contradicted by those who are convinced the half dreaming, indolent effort at bridging the gulf between higher and lower mind is the only way by which the things of the spirit can enter the consciousness. But here again comes up a debatable point which had possibly be better left to another time; that is, what is spirit? What are the spiritual visitors which contact the mind at such periods of meditation? We are now in the body, and have need to know those things which will build us better bodies for future incarnations, and we can only learn those particular things while on the plane of their manifestation. We have to learn to make a Heaven of what we now term gross matter, and if spirit is to aid us in so doing it must be through positive action on Mind. If we are to gain by meditation we have to learn to use the power which spirit directs through mind; not to permit it to drift away while we are in a half comatose state.

Please understand that what I have here written is in reference to Meditation, and not to any other power of the soul, mind or body. Perhaps you will come back at me with the question: How can I meditate aright? And I should have to confess that I cannot tell

you; I can only point out the road and try to show the effects of taking the wrong road. You can step out on that road by choosing a word, an idea, or an object, and outlining it clearly in your mind. If you are in the right condition of mind and body and are able to control what Pantangjali calls "the modifications of the mind"—the nagging, buzzing little side thoughts foreign to the subject in hand,—you can then ask the questions you want answered by your Higher Self in relation to the idea or object you have chosen. Wait for the answer; connect that answer with the subject, and ask another question, repeating the process indefinitely.

You will sometime learn to distinguish between Reverie—half dream—and real Meditation. The answer you may get may sometimes appear to be unrelated to the subject in hand, but if you can stick a mental pin in those answers you will generally find that they need only a connecting word or some subsequent thought to bring out the interrelation.

Impatience is a deadly foe to Meditation. If the ability to Meditate and Concentrate rightly were not such a difficult thing to do there would not now be so much misunderstanding in relation to it. It is not a power that will come at the first bidding of Desire. It is something that has to be learned by determined, persistent effort; but when it is once gained, like any other great power, it is at your command under any and all circumstances. It opens a new world, the world of sure knowledge. You are no longer entirely dependent on outside sources of information in regard to any of the great questions of life, for you have tapped the Universal reservoir.

Is it not worth the effort?

G. in C.

NO GOD.

TEMPLE TEACHINGS. OPEN SERIES, No. CXXX.

The blatant materialist or atheist knows in his heart he is not what he would have other men believe him to be; he has either built up a mental image, endowed it with the negative qualities of matter and endeavors to convince others that he is that image; or he is trading on the weakness of the self-indulgent curiosity hunter who is ever seeking some anomaly in nature or in man. A *bona fide* materialist, one who disbelieves in Deity, is an utter impossibility in a universe created in, of, and by Deity, whatever be the name, form or nature that Deity takes in the mind of man.

By his very nature man must have a God, whether that God is a Supreme Being, a sun, an image made by his own hands, or an ideal of a perfect human being, it matters not. The first cry of an awakened soul for light, whether that cry was smothered in terror of the unknown, or was loudly uttered in a plea for guidance, comfort or help in a time of need, is an unconscious recognition of Deity. Possibly the cry may be an expression of admiration for exquisite beauty or grandeur, or for some exhibition of phenomenal power; whatever the exciting cause, it is the God in him crying out to the God who created him, for readmission to the Garden of Eden—the state of equilibrium, perfection from which he was driven by divine law in order that he might return clothed in immortality.

Every unsatisfied longing for love, devotion, truth; every wave of admiration for beauty, in whatever form that beauty is clothed; every ambition for strength, power and ability to build some lasting monument of his own skill, is a half recognized cry to the God the materialist claims to disbelieve in. His unbelief is negative belief, and every effort he makes to prove his unbelief to others does but drive him farther on toward final—positive—belief and recognition of Deity.


The mouthings, cursings and invective of the atheist, or his silent contempt for others who loudly profess their faith and belief in God, in reality springs from the revolt of the outraged God in himself. The man who believes his faith in God, and therefore his hope and courage have departed owing to the evils perpetrated by some other human being, is mistaken. It is not his faith that is gone; his temporary doubts are due to the partial numbing of a single center of the brain by hard usage, like as a portion of an arm or leg may be numbed from repeated blows from the outside, and that center will not respond to the call made by the inner man. But it is not a permanent injury to the center. Either in the hour of death, or at the coming of some great unexpected joy, the numbness will depart and he will find himself saying something like the following, "My God and my King," or "thanks be to thee, O, God."

The man who has trained his mind to unbelief by reading atheistical works or by placing himself under the influence of the so-called "free thinkers"—the most abject slaves—has weakened his will by coming so entirely under the power of negative suggestion he is of all men to be sorrowed over, for he has entered the path to annihilation. There is no life outside God, and man has been left free to choose whether he will have life or death, in the end.

The recognition and acceptance of the Higher Self which comes

to the student of philosophy, after he has passed a period of what he believes to be atheism, is the result of the soul's effort to bring the lower self back into close communion with Deity, for God and the Higher Self are one. The terminology applied to the Supreme Self by different expositors of religion and philosophy has given rise to much confusion.

If disciples could bear in mind one great truth it would tide them over many deep streams of doubt and unbelief; that is, the truth that the highest concept of any human mind is a concept of some one or more aspects of Deity. It is of no permanent consequence whether he terms that concept God, Brahm, Jehova or the Higher Self, for the time being. It is the recognition of the Supreme whether he places it inside, outside, or both inside and outside of his physical self. That Supreme Self knows, for it is knowledge, when any aspect of Itself is raised to recognition of Itself. The more perfect that recognition, the more complete the identification—the union, of the human will with the Supreme Will, the more wisdom, knowledge and power is at the service of the individual Ego. The sooner man realizes that there is but one Will active in the universe—the Will of God—and that it is on his use or misuse of that Will that he is dependent for power, the sooner he will come into his divine inheritance.

H—

CHILDREN'S DEPARTMENT

Temple Builders—No. 143

A story is told of an English lady of wealth and social prominence, whose life had been singularly free from care or sorrow and the round of social duties and pleasures which she pursued, constituted her somewhat aimless existence.

A war broke out between her country and a foreign power and many British soldiers lay in hospital and on field, wounded or dying. Something stirred a depth in her nature never before sounded and leaving the elegance and ease of her palatial home, she donned the simple garb of a nurse and went out among the suffering ones.

Patiently, untiringly she worked, a very angel of light to those sick ones, far from home and friends and more than one lad looked eagerly for "the lady with the sweet face and gentle touch" who was learning her first great lesson of the beauty of service.

At last came the time when she could go back to the old life. It

was sweet to go home again after duty well performed and she thought once more to take up that old life where she had left off. But lo! the charm was gone. Her soul had drunk of a life more abundant, more full of meaning and she could no longer enjoy aimless, useless existence.

She had seen men from humble walks of life—brave and uncomplaining under severest pain, unselfish in their thought for their comrades, loving and tender in their messages to loved ones at home; these poor fellows whom once she would have shunned or thought unworthy of her notice—she had come to understand and almost reverence as she realized how few their advantages had been yet how great they really were when their manhood was tested.

She had seen sorrow, she had “taken it to her heart and nourished it” and it had made her strong.

So out into the world of sorrow and suffering she went again, to do what her heart and hands found to do, to bring some of the brightness and beauty that had been hers into lives that knew so little of sunshine and flowers, of gentleness and graciousness such as was hers.

And so, it seems, through such an experience, the joy and dignity of service was demonstrated to the consciousness of that soul and as she worked and helped, her spiritual life must have rounded and deepened so that she could express divinity in a degree that would have been impossible had she known only the froth and foam of existence and never tasted its depths.

So it is for each of us to take from the experiences which make up our lives, whether they be of joy or sorrow—the spiritual meaning—the lesson in each that is applicable to our own lives—learn to overcome that which hinders and encourage that which assists in our divine unfoldment, despising no path through the valley that may lead up to the heights, for it is often in the greatest misfortune that the noble heart at last learns to find itself.

—Susie Clark Perry.

A LIFE SONNET.

Away dull care and melancholy, away,
Life is fleeting, enjoy it while you may.
Away dull care and melancholy, away,
Youth and beauty never stay.

Enjoy the days as they pass along,
Rout the elves of darkness with a song.
And what you think is darkest night,
Will turn to be the warmest light.

And yet my child, I will not say,
Life is pleasant all the way.
For you will find 'tis made,
Of light and checkered shade.

When you come to shade don't moan,
And sigh and fret and groan.
For life will not change one whit,
To please you just one little bit.

So turn your moan into a song,
And skip right merrily along.
"Away dull care and melancholy, away."
Saying with heart so light and gay,

In service we are sure to find
(And to others being kind.)
Happiness and help in deeds,
This world now so sadly needs.

CHRYSTAL S. MOHR, age 18.

INCREASING THE SMALL.

Whosoever adapteth himself shall be preserved to the end.
Whosoever bendeth himself shall be straightened.
Whosoever emptieth himself shall be filled.
Whosoever weareth himself away shall be renewed.
Whosoever humbleth himself shall be exalted.
Whosoever exalteth himself shall be abased.

LAO TZE, *The Simple Way*.

The Temple Artisan

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EDITORIAL MIRROR.

*The sunlight of heaven fell on the brink of a New Morning—
and the Angel in the clod awoke.*



So saith the Inner Voice, heard on the planes of Peace. The New Morning is at hand and the clod—humanity—is stirred to its soul foundations as the Angel of our better natures—thai spark of God or Holy Light entombed within—is aroused to waking conscious life on outer planes.



As the sun must warm, and the heavens water, the earth for the material seed to germinate, so must the dew and sunlight of heaven bring to active life the seeds of spiritual qualities stored up in the clod of human material nature.



In the centre of the fiercest storm is a place of perfect calm. In the blackest substance, carbon and soot, is the potency of the diamond.

In the clay of our roadbeds, says chemistry, the ruby and sapphire lie sleeping, uncrystallized, unawake, in the aluminum base of that clay. Likewise in the sand we crunch under our feet is the latent light of the opal and amethyst. Verily "in the mud and scum of things, there alway, alway something sings".



When disintegration, corruption, selfishness and dissolution reach their acme, regeneration is imminent. It is nature's way of building up higher forms. Matter must be dissociated to evolve higher types. Nations and peoples must be cast into the fire, torn to pieces, old ideals, customs and traditions broken beyond repair, that higher ideals of truth and beauty may become operative, based on the eternal verities.



That spark of Divine Light and Life, that potent all powerful Radiance which is God, inherent in every atom of substance

and in which is stored the Divine Pattern of men and angels and worlds, throws matter, whether material, mental or spiritual, into higher and truer forms when individuals, worlds or nations are torn to pieces by wars or calamities which shake the moral and mental natures to their foundations and demand self sacrifice accompanied by fires of suffering of every kind.



Already may we see in the great world-war now raging, the reconstructive Christly forces actively at work in all the countries involved, making for higher and truer forms of government and social conditions. As the forms belonging to the old order are broken, the forms of the New Order begin to manifest, filled with the Radiant Promise of a New Morning for the races of the earth.

W. H. D.

TEMPLE ACTIVITIES AND NOTICES.

AN OPPORTUNITY. There is now an opportunity for the entrance of a young or middle-aged Templar into the group of Temple workers at the Official Headquarters of The Temple at Halcyon. Applicant must be able and willing to be generally useful in the home-making, and home-keeping, in return for the advantages to be secured from association with those who are striving to carry out the directions of the Master for the making of a true Temple home-center of mutual helpfulness. Such opportunities are not frequent.

* * * *

Mr. and Mrs. Voile and four children, of Winnipeg, Canada, are now resident at Halcyon, intending to make a permanent home at the Centre. Two thousand six hundred miles of the trip from Omaha, Neb., to Halcyon, were made by automobile. The Voiles were members of Paladin Square of Winnipeg.

* * * *

Public musical recitals under the direction of Henry Cowell are being held twice a month at Halcyon. The musical advantages of the Temple centre become increasingly manifest.

* * * *

Attention is called to the advertisement of flower seeds on another page. This seed company is a budding industry at the Centre, and the Temple is a participant in the profits. Send in orders if the list contains what you want.

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